

# KEY TO DEIGMA

BY

C. F. WALTERS, M.A.

PROFESSOR OF CLASSICAL LITERATURE IN THE UNIVERSITY  
OF LONDON: FELLOW OF KING'S COLLEGE, LONDON

AND

R. S. CONWAY, Litt.D., F.B.A.

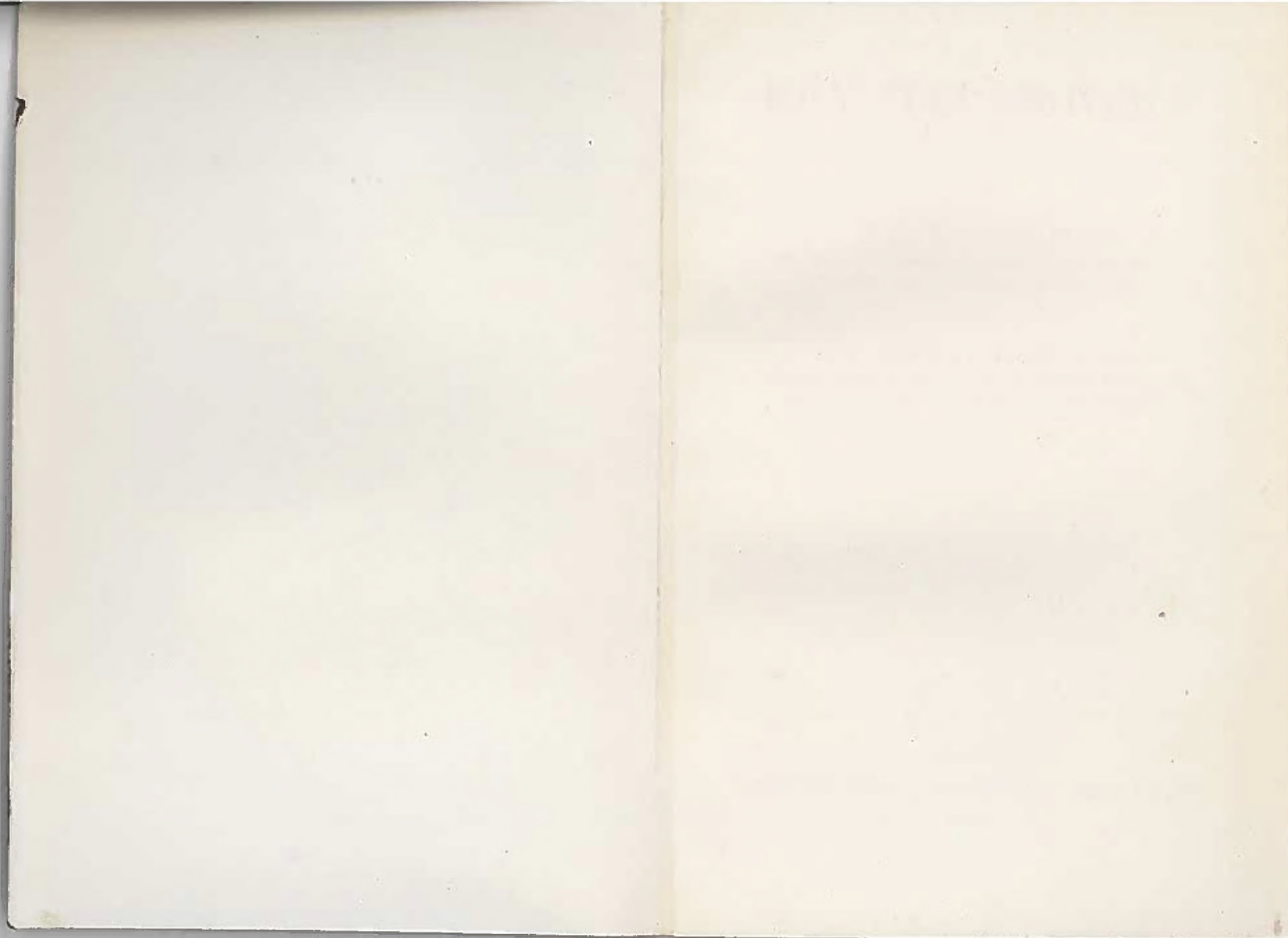
HULME PROFESSOR OF LATIN IN THE UNIVERSITY OF MANCHESTER  
HON. FELLOW OF GONVILLE AND CAIUS COLLEGE, CAMBRIDGE

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## PREFACE

WE regret that much pressure of other work has so long prevented us from responding to the repeated requests of teachers for a Key to *Deigma*; but we have now done our best to make it as useful as possible, both by supplying alternative renderings where more than one would be idiomatic, and by a number of notes which could not be included in *Deigma* itself, but which will, we venture to hope, add something to the teacher's resources in regard to the finer shades of idiom, such as the special uses of some of the particles. The work has brought to our notice a considerable number of points in *Deigma* where an addition or correction was desirable; these corrigenda will be embodied in all future issues.

The first draft of this Key was made by Mr. J. Whatmough, B.A., Research Scholar of the University of Manchester and of Emmanuel College, Cambridge, and to his spirited scholarship we are much indebted. But the whole has been carefully revised by each of us, and we alone are responsible for its final shape.

C. F. WALTERS.  
R. S. CONWAY.

LONDON,  
MANCHESTER, } April, 1920.



## KEY TO DEIGMA

### EXERCISE I

(a) βασιλεύσειν βασιλεύσω, βουλεύσειν βουλεύσω, δακρύσειν δακρύσω, θύσειν θύσω, λέξειν λέξω, σείσειν σείσω.

(b) τί λέγετε; What do you say? τί θύσουσιν; What will they sacrifice? κωλύσει σε βασιλεύειν. He will prevent you from reigning. τί βουλεύετε θύειν; What are you planning to sacrifice? λέγει σε δακρύειν. He says that you are weeping. ἐμὲ κελεύσεν τον λέγειν. They (two) will command me to speak (or 'I am the person whom they . . .').

(c) Who is sacrificing? I am sacrificing. What do you command? You I command to sacrifice. What will you (people) decide? Who will be king? You will be king. What are we hindering? or Why do we hinder (her, him, or them, *understood*)? You (people) are weeping. He will weep. What will you bid me prevent? What are you shaking? What will they plan? How will you prevent me?

(e)

Pres. Inf.	Fut. Inf.	3 Sg. Pres. Indic.	3 Plu. Pres. Indic.	3 Sg. Fut. Indic.	3 Plu. Fut. Indic.
ἰκετεύειν	ἰκετεύσειν	ἰκετεύει	ἰκετεύουσιν	ἰκετεύσει	ἰκετεύουσιν
λύειν	λύσειν	λύει	λύουσιν	λύσει	λύουσιν
μνημονεύειν	μνημονεύσειν	μνημονεύει	μνημονεύουσιν	μνημονεύσει	μνημονεύουσιν
πιστεύειν	πιστεύσειν	πιστεύει	πιστεύουσιν	πιστεύσει	πιστεύουσιν
φονεύειν	φονεύσειν	φονεύει	φονεύουσιν	φονεύσει	φονεύουσιν
χορεύειν	χορεύσειν	χορεύει	χορεύουσιν	χορεύσει	χορεύουσιν

(f) λύειν. κελεύσειν. τίς χορεύει; τί θύουσιν; λύσομεν. ἰκετεύετόν με χορεύειν. οὐ μνημονεύουσιν. οὐ βασιλεύσεις. δακρύσετε. τί κελεύετε; δουλεύουσιν. τίνα φονεύουσιν; οὐ παιδεύσει σε βασιλεύειν. τί βουλεύεις; ποῦ χορεύσεις; τίνα ἰκετεύσομεν; πῶς σε κωλύει;

(g) παύειν to check, λύειν to loose, set free, σείειν to shake, μνημονεύειν to remember, χορεύειν to dance, βασιλεύειν to be king.

## EXERCISE II

(a) 1 *Sg.* θύομαι, θύσομαι, βουλεύομαι, βουλεύσομαι.

(b) ἀκούσθαι, φεύγεσθαι.

(c) Who is glad? Who prevents me from being glad? You will not try to escape. We wish. Shall I entreat you to stop me? Who wishes to be king? They will not run off. How are they coming? You will hear.

(d) βουλεύονται. ἡδόμεθα. τί ἡδεσθε; παύη. οὐκ ἐμὲ παύσετε. τί οὐκ ἔρχεται; πῶς ἔρχεται; τί οὐχ ἡδονται; τίνα φεύγεις; οὐ φεύξη. τί ἀκούσονται; οὐ καλύσεις με λέγειν. ἰκετεύουσί σε παύεσθαι. οὐ βουλόμεθα κωλύειν σε.

## EXERCISE III

(a) <i>Acc. Sg.</i>	<i>Acc. Plu.</i>	<i>Gen. Sg.</i>	<i>Dat. Plu.</i>
τὸν ἄγγελον	τοὺς ἀγγέλους	τοῦ ἀγγέλου	τοῖς ἀγγέλοις
τὸν ἀγρόν	τοὺς ἀγρούς	τοῦ ἀγροῦ	τοῖς ἀγροῖς
τὸν βωμόν	τοὺς βωμούς	τοῦ βωμοῦ	τοῖς βωμοῖς
τὸν δούλον	τοὺς δούλους	τοῦ δούλου	τοῖς δούλοις
τὸν δρόμον	τοὺς δρόμους	τοῦ δρόμου	τοῖς δρόμοις
τὸ ἱερόν	τὰ ἱερά	τοῦ ἱεροῦ	τοῖς ἱεροῖς
τὸν ἵππον	τοὺς ἵππους	τοῦ ἵππου	τοῖς ἵπποις
τὸ ναυτικόν	τὰ ναυτικά	τοῦ ναυτικοῦ	τοῖς ναυτικοῖς
τὸ ὄπλον	τὰ ὄπλα	τοῦ ὄπλου	τοῖς ὄπλοις
τὸν πόλεμον	τοὺς πολέμους	τοῦ πολέμου	τοῖς πολέμοις
τὸν πολέμιον	τοὺς πολέμιους	τοῦ πολέμιου	τοῖς πολέμοις
τὸ στάδιον	τὰ στάδια	τοῦ σταδίου	τοῖς σταδίοις
τὸν φίλον	τοὺς φίλους	τοῦ φίλου	τοῖς φίλοις
τὸν φόβον	τοὺς φόβους	τοῦ φόβου	τοῖς φόβοις

(b) *Sg.* N. ὁ στρατός

V. (ὦ) στρατέ

A. τὸν στρατόν

G. τοῦ στρατοῦ

D. τῷ στρατῷ

τὸ πλοῖον

πλοῖον

τὸ πλοῖον

τοῦ πλοίου

τῷ πλοίῳ

<i>Plu.</i>	N. V. οἱ στρατοί	τὰ πλοῖα
	A. τοὺς στρατούς	τὰ πλοῖα
	G. τῶν στρατῶν	τῶν πλοίων
	D. τοῖς στρατοῖς	τοῖς πλοίοις
<i>Di.</i> N. V. A.	τὸ στρατῷ	τὸ πλοῖον
G. D.	τοῖν στρατοῖν	τοῖν πλοίοις

## EXERCISE IV

(a) 1. The sheep are going into the field. 2. They will stop the horses from running. 3. Who will command the messenger to speak? 4. I will entreat him to stop. 5. Men will sacrifice a goat to Dionysus. 6. They dance in the fields round the altar of Dionysus. 7. But they will not shake the altar. 8. Why do you order them to flee in the enemy's ships? 9. I wish to loose the ships. 10. The maidens are pleased with the gifts and stories. 11. The ships will check our enemies. 12. Who will trust the maidens? 13. In what way do you not trust me? (or How is it that you do not trust me?)

(b) 1. τὰ ἱερά ἐστὶν ἐν τῇ νήσῳ. 2. ὁ ποταμός παύσει τοὺς ἵππους τοῦ δρόμου. 3. τίνες κελεύσουσι τὰς παρθένους ἡδεσθαι; 4. οὐ καλύσεις αὐτὸν τοῖς λόγοις. 5. τὰ πρόβατά ἐστιν ἐν τοῖς ἀγροῖς. 6. τίς βούλεται φονεύειν τὸν ἄγγελον; οὐ πιστεύομεν αὐτῷ. 7. τὰ τῶν πολεμίων πλοῖα οὐ παύσει τὸν πόλεμον. 8. ἰκετεύσομέν σε παύειν τοὺς τῆς νήσου νόμους. 9. ἀνευ ὄπλων οἱ δοῦλοι φεύγειν κωλύσουσι τὸν ἄγγελον. 10. τὰ δῶρά ἐστιν ἐν τῷ ἱερῷ. 11. ἐπιβουλεύουσιν ἐμοί, ἀλλ' οὐ σοί. 12. ἀκούση τοὺς τῆς παρθένου μύθους. 13. τὰ πρόβατα ἡδεῖται τῇ δρόσῳ.

(c) ἵππος horse and ποταμός river, i.e. river-horse<sup>1</sup>; θεός god; ναυτικόν fleet; ἄγγελος messenger; πόλεμος war; λόγος account, reason; ἵππος horse and δρόμος race-course; εὖ well and ἄγγελος messenger; παρθένος maiden; lit. the home (i.e. temple) of the maiden-goddess (Athena); μῦθος story.

<sup>1</sup> But the compound is irregularly formed, and by the analogy of the usual type it ought to have meant 'river of the horses'.



-phil 'loving, favourable to' from Gk. φίλος *friend*; -phobe 'fearful of' from φόβος *fear*; -odus 'way, journey' from ὁδός *way*; -logy 'science of, doctrine of' from λόγος *account, reason*; -nesia 'island district' from νῆσος *island*; strat- 'dealing with armies' from στρατός *army*; anthrōpo- 'dealing with mankind, men' from ἀνθρώπος *man, human being*.

## EXERCISE V

(b) ἔλυσες, 'thou wast loosing', ἔλυσας, 'thou loosedst'; ἔθυσον, 'they were sacrificing', ἔθυσαν, 'they sacrificed'. ἐβουλεύομεν, 'we were planning', ἐβουλεύσαμεν, 'we planned'.

(c) 1. You were sacrificing their goats to the god. 2. Who loosed the horses from the yoke? 3. When were you educating your friend's children? 4. Both yesterday we paid attention to our friends and we shall do so again to-morrow. 5. Why are you weeping, my child? 6. I am weeping because the sheep are not on the road. 7. We shall not sacrifice to Dionysus without a goat. 8. Who used to bid her dance well? 9. Why do their ships flee round the island into the river? 10. Which of you, children, trained the slaves? 11. Which of us will be in the fields to-morrow? 12. Who will not tend the vines of Dionysus? 13. You did not tell us where the arms were; for you did not trust us. 14. Against you we do not wish to plot.

(d) 1. πᾶς ἔπαυον τοὺς νόμους; 2. τὰ παιδιά οὐκ ἔρχεται ἀπὸ τοῦ ἀγροῦ. 3. χθὲς ἔλυσε τοὺς ἵππους ἐς τὸν ποταμόν. 4. ἐχορεύομεν αἰεὶ περὶ τὸν τῆς θεοῦ βωμόν. 5. ἐκέλευεν ἡμᾶς θῦσαι τράγους τῷ Διονύσῳ. 6. οἱ θεοὶ ἡδονται διότι ἐθεραπεύομεν τὰς ἀμπέλους τὰς τοῦ Διονύσου. 7. τίς ὑμῶν θεραπεύσει τοὺς τῶν θεῶν βωμούς; 8. εἰσὶν ἀμπελοὶ ἐν ταῖς τοῦ πόντου νήσοις. 9. οὐκ ἀκουσόμεθα αὐριον τοὺς τῶν ἀγγέλων λόγους. 10. ἐβούλευσαν παιδεύειν εὐ τὰ παιδιά αὐτῆς. 11. ἀλλ' οὐχ ἡδεται τὰ παιδιά.

<sup>1</sup> On this Impf. a note will be given later, p. 28, footnote 3.

## EXERCISE VI (c)

Indic. Mid.:				
Impf. 3 Sg.	3 Plu.	1 Aor. 3 Sg.	3 Plu.	
ἐθύετο	ἐθύοντο	ἐθύσατο	ἐθύσαντο	

## EXERCISE VII (b)

G. Sg.	D. Sg.	G. Plu.	D. Plu.
λύπης	λύπη	λύπῶν	λύπαις
τίμης	τίμη	τίμῶν	τίμαῖς
φωνῆς	φωνή	φωνῶν	φωναῖς
χρείας	χρεῖα	χρεῖῶν	χρεῖαις

## EXERCISE VIII

Now Crete is a large island towards the south of the Aegean Sea lying between Egypt and Europe. If a man is about to write the history of Europe well he must begin his account from Crete; for about Crete the Athenians tell the most ancient of their stories. To-day then you will hear the story of Ariadne. Ariadne was a maiden whose father was king of the island, called (so they say) Minos. Now Minos used to control well not only Crete but also the whole of the Aegean Sea and the small islands; for his fleet was no small one, and it was ever becoming greater from his victories.

## EXERCISE IX

(a) 1. ἡ Κρήτη νήσος ἐστὶν ἐν τῷ Αἰγαίῳ πόντῳ πρὸς τε τὴν μεσημβρίαν καὶ ἐν μέσῳ τῆς Αἰγύπτου καὶ τῆς Εὐρώπης. 2. ἐκ δὲ τῆς Κρήτης δεῖ ἀρχεῖν τοῦ λόγου ὅτι περὶ αὐτῆς εἰσὶν οἱ παλαιᾶτοι μῦθοι. 3. παρθένος ἦν Ἀριάδνη, ἥς ὁ πατήρ ('father') ἦν Μίνως. 4. καλῶς κατεῖχε τὸν Αἰγαῖον πόντον ὁ Μίνως τῷ ναυτικῷ.

<sup>1</sup> Notice this frequent meaning of δὲ; it came to mean this from 'in fact', 'to be precise', 'if you ask me to be precise'.



(b) 1. ἡ δὲ Σάμος νησὶς ἐστὶ σμικρά. 2. ξυγγράφει ἐκεῖνος τὰ τῆς Εὐρώπης. 3. περὶ δὲ τῆς Κρήτης πολλοὺς μύθους ἔλεγον οἱ Ἀθηναῖοι. 4. σήμερον οὖν ἀκούσομαι τὸν τῆς Ἀριάδνης μῦθον. 5. ὁ δὲ Μίνως κατεῖχε τοὺς Ἀθηναίους. 6. ποῦ<sup>1</sup> δεῖ με τοῦ λόγου ἀρχειν; 7. λέγε δὴ μοι τὰ τῶν Ἀθηνῶν. 8. πῶς κατεῖχεν ὁ Μίνως τὸν πόντον; 9. ποῦ ἐχόρευεν ἡ παρθένος; 10. τί ἐβούλετο ἔχειν ναυτικὸν μείζον;

(c) Hellespont, 'the sea of Helle'; πόντος sea and Ἑλλη Hella, who was drowned there (the modern Dardanelles). patriarch, 'a ruler by paternal right'; πατήρ father and ἀρχειν rule. calligraphy (also calligraphy), 'fine penmanship'; καλὸς beautiful (κάλλος neut. beauty, like γένος, § 78) and γράφειν write. acoustic, 'pertaining to hearing or the sense of sound'; ἀκουστικός (post-classical Greek) from ἀκούειν hear. decalogue, 'the ten commandments'; δέκα ten and λόγος account, discourse, word. microscope, 'an instrument for observing small objects'; (σ)μικρός small and σκοπεῖν see, observe.

## EXERCISE X

(a) NOTE. In view of the special accent in the Vocative of *πονηρός* which was given as the paradigm, we think it well to say that the only other words of this Declension for which, so far as we can find, a similar retrocession of accent in the Vocative is recorded, are

μοχθηρός troublesome, bad Voc. M. μόχθηρε, F. μοχθήρα  
ἀδελφός brother Voc. ἀδελφε

Therefore in *δεινός* and *σμικρός* the Vocative should be oxytone, like the Nominative.

(b) 1. ἡ δὲ Κρήτη νησὶς ἐστὶ (or simply νησος without ἐστὶ) πρὸς τὴν μεσημβρίαν τῆς Εὐρώπης κειμένη. 2. καὶ οἱ Ἀθηναῖοι περὶ τῆς Ἀριάδνης ἔλεγον μῦθον παλαιάτον.<sup>2</sup> 3. τὸ δὲ τοῦ μύθου λοιπὸν ἀκουσόμεθα

<sup>1</sup> Or better πόθεν ('whence').

<sup>2</sup> See *Deigma*, § 80 (c), for this use of the Superlative.

αὔριον. 4. ὁ δὲ Μίνως ἐβασίλευε τῶν τε μεγάλων καὶ τῶν σμικρῶν νήσων, ἐβούλετο δὲ ἀρχειν καὶ τῆς Αἰγύπτου. 5. ποῦ δεῖ με ἀρχεσθαι<sup>1</sup> λέγειν τὰ τῆς Εὐρώπης; 6. τί ἔδει ἀκούσαι τὸν μῦθον τὸν τῆς παρθένου τῆς Ἀριάδνης καλουμένης; 7. πότε μνημονεύσετε θεραπεύειν τὰ παιδία τὰ σμικρά;

## EXERCISE XI

(a)	Sg.	Plu.
N.	ὁ κριτής	οἱ κριταί
V.	(ὃ) κριτά	(ὃ) κριταί
A.	τὸν κριτήν	τοὺς κριτάς
G.	τοῦ κριτοῦ	τῶν κριτῶν
D.	τῷ κριτῇ	τοῖς κριταῖς

## Dual

N. V. A.	τὼ κριτά
G. D.	τοῖν κριταῖν

	Sg.	Plu.
N.	ὁ ταμίᾱς	οἱ ταμίαι
V.	(ὃ) ταμίᾱ	(ὃ) ταμίαι
A.	τὸν ταμίᾱν	τοὺς ταμίᾱς
G.	τοῦ ταμίου	τῶν ταμιῶν
D.	τῷ ταμίᾳ	τοῖς ταμίαις

## Dual

N. V. A.	τὼ ταμίᾱ
G. D.	τοῖν ταμίαιν

(4) G. Sg.	D. Sg.	G. Plu.	D. Plu.
δεσμώτου	δεσμώτῃ	δεσμωτῶν	δεσμώταις
δεσπότηου	δεσπότητῃ	δεσποτῶν	δεσπότηταις
Πέρσου	Πέρσῃ	Περσῶν	Πέρσαις
ποιητοῦ	ποιητῇ	ποιητῶν	ποιηταῖς
πολίτου	πολίτῃ	πολίτῶν	πολίταις
στρατιώτου	στρατιώτῃ	στρατιωτῶν	στρατιώταις

<sup>1</sup> Note the Middle, 'to make one's own beginning'.



## EXERCISE XII

(a) Minos therefore, having at some time or other conquered the Athenians, held them in subjection with his fleet and bade them pay a cruel tribute year by year—ten youths and ten maidens; and these they were wont with tears to send to Crete. For there they had to undergo a terrible death. But a certain youth of the Athenians resolved bravely to save the rest, and yet also by some means to put an end to the tribute. So a volunteer, just as if he were one of the prisoners, he went aboard the ship which was going to Crete; and there he handed himself over to the despot's servants with the others. In the prison he heard that the servants would lead them into the Labyrinth.

And what, pray, was the Labyrinth, sir?  
I will tell you to-morrow.

(b) 1. τοὺς Ἀθηναίους ἐκέλευεν ὁ Μίνως τελεῖν κατ' ἐνιαυτὸν δέκα νεανίας καὶ δέκα παρθένους. 2. ὅτι ὑπήκοοι ἦσαν τοῦ τῆς Κρήτης δεσπότης, ὃς ἐνίκησεν (3 sg. 1st aor.) αὐτοὺς ποτε τῷ ναυτικῷ. 3. ἐβελοντῆς τις ἦν νέος τῶν Ἀθηναίων, ὃς ἐβούλετο σφάζειν. 4. πρῶτον μὲν ἐβούλετο σφάζειν τοὺς ἄλλους, δεύτερον δὲ παύειν τὸν φόρον. 5. ἐν τῷ δεσποτηρίῳ ἤκουσεν ὅτι οἱ τοῦ τυράννου ὑπηρέται ἐσάξουσιν αὐτὸν ἐς τὸν Λαβύρινθον. 6. ὁ Λαβύρινθος ποῦ ('I suppose', 'of course') ἦν ἐν τῇ νήσῳ.

(c) 1. ἡμᾶς οὖν δεῖ πέμπειν ἀπ' Ἀθηνῶν ἐς τὴν Κρήτην κατ' ἐνιαυτὸν δέκα νεανίας καὶ δέκα παρθένους. 2. δεινὸν δὴ φόρον ἐκέλευεν ἡμᾶς τελεῖν ὁ τύραννος. 3. ἔλεγεν ἡμῖν μῦθον περὶ τῶν δεσποτῶν τῶν ἀπὸ τῆς Κρήτης. 4. ὁ μὲν δεσπότης φεύγεται πῶς ἐς τὸ πλοῖον τὸ ἐς Ἀθήνας, οἱ δὲ ὑπηρέται ἐσάξουσιν αὐτοὺς ἐς τὸ δεσποτήριον. 5. τίς παύσει τοὺς ὑπηρέτας τῆς βίας; 6. ἄξω δέκα στρατιωτῶν. 7. τοὺς μὲν ἄλλους δεσποτῶν λύσεσθε, τὸν δὲ νεανίαν οὐ. 8. στρατιωτὴν δὴ τίνα μεθ' ἡμῶν ἐπεμψας ὃς (§ 27; or καὶ ἐκεῖνος, § 32) παιδεύσει τοὺς ἄλλους.

## EXERCISE XIII

1. Great will be the honour of the general who put a stop to the war; for his allies were few. 2. At that time the Athenians had to pay tribute to the tyrant year by year. 3. You must flee either to the wood or to the island. 4. The wood is not far off, but the island is ten stades (a mile and a quarter) away. 5. Surely they will not kill our men (*lit.* 'those of us') whom they hold prisoners, will they? 6. One soldier hopes one thing, another another. 7. In fact (*γάρ*) neither their allies nor all the rest (of the world) will hinder the enemy from their deeds of violence; for they are in sore straits. 8. In what direction then is it possible to turn? 9. Where are the soldiers now whom I ransomed yesterday? 10. The allies in whom I trusted are faithless. 11. Did not the enemy at that time burn both the ships and the houses? 12. The Persians pay tribute to us, but the Athenians do not. 13. The enemy are burning the temples to which many of the citizens were fleeing lately. 14. You (*plu.*) are leading the horses to the road by which we are coming.

## EXERCISE XIV

1. παῦσον ἐκείνον τὸν ἵππον. 2. αὔριον οὖν ἐκεῖ μένετε ἐν τῇ ὕλῃ. 3. φόνευσον τόνδε τὸν κακὸν στρατιώτην. 4. τοὺς κακοὺς φεύγετε. 5. τὰς μὲν ἀμπέλους μὴ καίτε· πάρεστι δ' ὑμῖν καίειν τήνδε τὴν ὕλην. 6. κατέχετε ἐκείνους τοὺς πολεμίους τῷ ναυτικῷ (ὑμῶν). 7. οἱ ξύμμαχοι ἡμῶν οἱ ἐν ἐκείνῃ τῇ χώρᾳ εἰσὶν ἀπιστοί· μὴ πιστεύετε αὐτοῖς. 8. τοὺςδε μὲν τοὺς δεσποτῶν λύσον, ἐκείνους δὲ μὴ (λύε).<sup>1</sup> 9. μὴ πίστευε τοῖς νῦν. 10. ἡ παρθένος ἥ σε νῦν σάξουσα<sup>2</sup> ἀεὶ σοὶ πιστεύσει. 11. μὴ ἐπιβουλεύετε τοῖς ἀγαθοῖς. 12. λύσασθε τοὺς στρατιωτῶν τοὺς ἐν τῷ δεσποτηρίῳ.

<sup>1</sup> Beware of thinking that λύσον is to be supplied. See *Deigma*, §§ 31, 208 (2).

<sup>2</sup> This Nom. is given in the *Corrigenda* to *Deigma*, ad loc.



## EXERCISE XV

ἦγον, ἀπήγον, κατελάμβανον, ἐξηύρισκον, περιέπλε-  
κον, ἥλιπον, ἦρον, ξυνέπλεκον, διήγον, ἤκουον, ἐξέπεμ-  
πον, προύβαινον.

## EXERCISE XVI

Now what was I telling you yesterday, boys? Was it not about Crete and the prisoners from Athens? But at any rate I did not, I think, as yet bring in the Minotaur (into the story). This (creature) was<sup>1</sup> half-beast and half-man and it used to slaughter the prisoners brutally. Now the story also says that this Minotaur lived in a certain awful dwelling which had very many passages and alleys. And this dwelling they used to call the Labyrinth. No one was able to find the way out again when once he had entered in there, but at the end the half-beast used to seize and slay him.

## EXERCISE XVII

(a) 1. τὸν Μινώταυρον ἐσήγες σήμερον ἐς τὸν μῦθον.  
2. ἐκεῖνος δὴ μειξόθηρ τις ἦν καὶ μειξάνθρωπος. 3.  
ὠνόμαζον αὐτὴν τὸν Λαβύρινθον. 4. εἴ τινα ἐσήγον  
οἱ ὑπηρέται, ἐκεῖνον ἐφόνευεν ὁ Μινώταυρος. 5. ὅτι  
πολλὰ ἦσαν δίοδοι καὶ λαῦραι ἐν αὐτῷ. 6. διήγεν  
οὗτος ἐν τῇ Λαβυρίνθῳ καλουμένη οἰκίᾳ.

(b) 1. εἰ δὴ οἱ τοῖ τ' ἐσμέν (§ 43 R.E.M.) πιστεύειν τοῦτοις  
τοῖς μύθοις, δεινὸς ὁ τύραννος. 2. ἐκεῖνος δὲ ὁ νεανίας  
παύσει αὐτὸν τοῦ φόβου. 3. οἱ γὰρ ὑπηρέται οἱ τοῦ  
τυράννου ἐσάξουσιν αὐτὸν πρῶτον μὲν ἐς τὸ δεσμωτήριον,  
ἔπειτα<sup>2</sup> ἐς τὸν Λαβύρινθον. 4. αὕτη δὲ ἡ δεινὴ οἰκία

<sup>1</sup> Note this use of γάρ to introduce an explanation. In English it can sometimes be represented by 'Yes', 'indeed', or 'in fact'; but commonly it must be simply disregarded in translation. It follows that it should be inserted at such points in translation from English into Greek.

<sup>2</sup> Then, afterwards. πρῶτον μὲν is followed by ἔπειτα more often without δὲ than with it.

ἔχει πολλὰς δίοδους καὶ λαύρας. 5. τὴν δὲ πάλιν  
ὁδὸν οἷός τ' ἔσται ἐξευρίσκειν εἰ οἱ θεοὶ ἄξουσιν αὐτόν.  
6. ἐκείνους δὲ τοὺς δεσμώτας ὁ τύραννος οὐ φονεύσει·  
λῦσόμεθα γὰρ αὐτούς.

## EXERCISE XVIII

(a) 1. Drive out the despots from this land. 2. Surely you did not set free those prisoners from the prison yourself? 3. The soldiers are brave, but the sailors cowardly. 4. The Athenians used to tell the same stories about that island. 5. Some of the youths brought shame upon that teacher, others did not. 6. The maiden is coming; she, I think, will give the same advice herself.

(b) 1. οἱ δὲ πολέμοι ἡμῶν αὐτοὶ νῦν εἰσὶν ἐν ἀπορίᾳ.  
2. τίς δὴ κελεύσει τοὺς πολίτας παιδεύειν τοὺς νεανίας  
τούτους; 3. ἐξέβαλλον τοὺς τε ἀγαθοὺς τυράννους  
καὶ τοὺς κακοὺς. 4. οἱ μὲν δοῦλοι τοῦ τυράννου  
ᾤκτιρον τοὺς δεσμώτας, αὐτὸς δὲ οὐ.<sup>1</sup> 5. ἐκείνη δὲ  
τῇ ἡμέρᾳ ἡ παρθένος αὐτὴ ἔλεγε τὸν αὐτὸν μῦθον.  
6. τέλος δὲ ἤδεσθε τῷ ἐμῷ μύθῳ.

## EXERCISE XX

Now Theseus—for Theseus was that youth—when he heard (this), certainly had no fear of the wild beast, but about the Labyrinth he pondered much within himself how to discover the way out. But Ariadne, as it happened, the prince's daughter, being noble not only in her beauty but also in her mind, was willing to save him—and if you go to Onossus, young maid, they will show you even now the dancing-place of Ariadne, as it is called, and the Labyrinth itself—Ariadne then, being still young, desires to see the prisoners from abroad, and persuades the servants of the prince to lead her to the prison.

<sup>1</sup> Note the re-arrangement of the words in the Greek sentence with . . . μὲν . . . , . . . δὲ . . . οὐ. If the order is kept, the verb must be repeated ὁ μὲν τύραννος . . . οὐκ ᾤκτιρον, οἱ δὲ δοῦλοι ᾤκτιρον.



## EXERCISE XXI

(a) 1. περὶ οὐδενὸς εἶχε φόβον οὗτος ὁ νεανίας. 2. ὅτι γενναῖος ἦν καὶ ἀνδρεῖος. 3. ἡ Ἀριάδνη ἦν ἡ τοῦ τυράννου θυγάτηρ καὶ γενναῖα ἦν τὴν τε φύσιν καὶ τὸν θυμόν. 4. ἔτι καὶ νῦν πάρεστιν ἰδεῖν τὸν τε χορὸν τὸν τῆς Ἀριάδνης καλούμενον καὶ αὐτὸν τὸν Λαβύρινθον. 5. ἔχρηξεν ἰδεῖν τοὺς δεσμώτας τοὺς ἄλλοτρίους.

(b) 1. τοὺς τοῦ τυράννου ὑπηρέτας οὐδὲ<sup>1</sup> δώροις πάρεστιν ὑμῖν πείθειν. 2. οὐ γὰρ ἄπιστοί εἰσι τῷ δεσπότη. 3. τοὺς οὖν ἀνθρώπους οὐ λύσεις εἰ μὴ ἡ θυγάτηρ ἡ τοῦ τυράννου αὐτὴ δείξει σοι τὴν ἔξοδον. 4. ἐθέλει δέ, ὥς οἶμαι, καὶ σε καὶ τοὺς ἄλλους σῶζειν· αὐτόν γε σὲ χρήζει ἰδεῖν. 5. ἔτυχεν γὰρ ἐλθοῦσα (§ 51) ἐς τὸ δεσμωτήριον καὶ ἐκεῖ εἶδεν ὑμᾶς τοὺς Ἀθηναίους.

## EXERCISE XXII

(b) 1. So bid the sailor be present to-morrow. 2. It is not possible for you to lead the captives out of the Labyrinth. 3. Now ye slaves, drive our goats from the fields to the river. 4. Tell me again, sir, why Theseus slew the wild beast. 5. Pity the children, soldiers! 6. Thou wast unfaithful, slave; for thou didst not set free our horses. 7. Were you not present yesterday? 8. Did you not hear the story which they were (or 'I was') telling? 9. (I ask)<sup>2</sup> for the others gladly listened to your story.

(c) 1. ὦ παιδιά, οὐκ ἀκούσεσθε τούσδε τοὺς μύθους περὶ τῶν πάλαι; 2. κελεύετε, ὦ πολῖται, παρεῖναι τοὺς τε στρατιώτας καὶ τοὺς ναύτας. 3. ἔστε γενναῖοι καὶ ἀνδρεῖοι, ὦ Ἀθηναῖοι, μεγάλη γὰρ ἔσται ἡ ὑμετέρᾳ δόξα (or better ὑμῖν ἡ δόξα). 4. ἐκέλευεν<sup>3</sup> ἡμᾶς ὁ

<sup>1</sup> Or οὐδὲ καί.

<sup>2</sup> γάρ like Latin nam is often elliptical: '(Yes) for', '(No) for', '(I ask) for', and the like.

<sup>3</sup> See p. 28, footnote 8.

διδάσκαλος μνημονεύειν τὸν μῦθον τὸν περὶ τῆς Ἀριάδνης. 5. διὰ τί ἀπῆστον τῆς μάχης; 6. τῶν παρθένων ἐστὶ θεραπεύειν τὸν βωμόν τὸν τῶν θεῶν.

## EXERCISE XXIII

Having entered therefore, and seen how kingly and noble the young man was (lit. 'seen the young man that he was (lit. 'being', cf. § 111) kingly' etc.), the others she indeed pitied, but the youth she not only pitied but also asked him with great goodwill many questions about his own home and his race and was manifestly pained at heart about his misfortune. But after she had gone away she secretly bade him expect her another day also. Now Theseus began to place great trust in the maiden as she showed herself so friendly to him, and while he already began to hope that he would himself be saved from the danger, he also at the same time began to admire Ariadne herself and a certain desire for her and a longing to see her another time entered his heart.

## EXERCISE XXIV

(a) 1. τὸν δὲ χορὸν τὸν τῆς Ἀριάδνης αὐτῇ δείξουσι καὶ τὸν Λαβύρινθον. 2. ὅτι ἐβούλετο ἰδεῖν τοὺς δεσμώτας τοὺς ἀπ' Ἀθηνῶν. 3. ἔχρηξε δὲ ἐς τὸ δεσμωτήριον ἐσελθεῖν. 4. πολλὰ μὲν ἤρετο αὐτὸν περὶ τοῦ οἴκου αὐτοῦ καὶ τοῦ γένους, ἐκέλευε δὲ καὶ ἐσαυθὶς αὐτὴν προσδέχεσθαι. 5. ὁ δὲ Θησεὺς ἠλπίζεν αὐτὸς τε καὶ τοὺς ἄλλους σωθήσεσθαι.

(b) 1. βουλεύει ὅπως ἐξευρήσεις ἔξοδον. 2. ὁ γὰρ τύραννος οὐτ' οἰκτίζει τοὺς δεσμώτας οὔτε χρήζει αὐτοὺς ἰδεῖν. 3. ἐγὼ δ' ἐθέλω οὐ σὲ μόνον, ὦ νεανία, σῶζειν, ἀλλὰ καὶ τοὺς ἄλλους, καὶ βουλεύομαι ὑμᾶς ἐξάγειν ἐκ τοῦ δεσμωτηρίου. 4. λέγε δὴ μοι περὶ τοῦ οἴκου σου<sup>1</sup> (or τοῦ σοῦ<sup>2</sup> οἴκου). 5. οὕτως οὖν φανερά

<sup>1</sup> Gen. sg. of the pers. pron. σύ (enclitic form).

<sup>2</sup> Gen. sg. of the possess. adj. σός, σή, σόν (not the accented gen. sg. σοῦ of σύ). Hence the position. See § 23.



ἦν οἰκτίρουσα αὐτοὺς ἢ παρθένος. 6. ἀλλ' οὐχ οἷα τ' ἔσται σφῆναι τούσδε τοὺς δεσμώτας· οὐ γὰρ παρέχουσιν ἑαυτοὺς οὐτ' ἀνδρείους οὔτε γενναίους τὸν θῦμόν καὶ φόβον ἔχουσιν τοῦ θηρίου ἐκείνου.

## EXERCISE XXV

Not many days afterwards, then, when Ariadne came again to the prison, they held converse somehow with their eyes, as it were, rather than with words, and without difficulty came to a secret agreement that Ariadne should save the youth and the others from danger, and then that he should flee with her from Crete—for Theseus said: 'For myself, I expect to be able to kill the Minotaur easily, but if I leave you behind here, dear friend, I shall no longer be able to save you from the wrath of the prince, your father. If therefore you are willing to trust me, I will bring you to Athens as my faithful and very dear wife, and there you shall reign happily with me.' By using such words as these, then, Theseus persuaded the maiden. The end of the story you shall hear to-morrow.

## EXERCISE XXVI

(a) 1. ὀλίγαις δὴ ὕστερον ἡμέραις ἦλθεν. 2. τοῖς γ' ὀφθαλμοῖς μᾶλλον εἶχον ὁμιλίαν ἢ λόγοις. 3. καὶ ἐς ὁμολογίαν κρυφίαν ἦλθον ὥστε τὴν παρθένον σφῆναι τοὺς νεανίας τοὺς ἀπ' Ἀθηνῶν. 4. σωθήσεσθαι μὲν αὐτὸς ἠλπίζεν, ἀξεῖν δὲ τὴν Ἀριάδνην ἀλοχὸν πιστὴν καὶ φιλότατην. 5. πάλιν ἐς τὰς Ἀθήνας ἔφη ἀξεῖν αὐτήν.

(b) 1. αἱ δὴ παρθένοι φιλίᾳ παρέχουσιν ἑαυτὰς τοῖς πολεμίοις. 2. ἐπιστεύομεν τέ σοι καὶ ἐθαυμάζομεν τὸν σὸν ἀνδρεῖον θῦμόν. 3. ὕστερον δὲ τῇ δεκάτῃ ἡμέρᾳ, πάλιν ἐσῆλθον παρ' αὐτὸν (§ 28 b) οἱ ὑπηρέται ἐς τὸ δεσμοτήριον. 4. ἐς δεινὴν δὴ ὁμολογίαν ἦλθετε. 5. εἰ δὲ ὁ στρατιώτης νῦν καταλείψει σε ἐνθάδε, οὐχ

οἷός τ' ἔσται σφῆναι σὲ ὕστερον. 6. οὐ ραδίως πάρεστι πείθειν τὸν στρατηγὸν πέμπειν ἐς τὸν Αἰγαῖον πόντον τὸ ναυτικόν.

## EXERCISE XXVII

*Fut. Indic. Act.* πέμψω πέμψουσι(ν), περιπλέξω περιπλέξουσι(ν), ἐκπέμψω ἐκπέμψουσι(ν), συγγράψω συγγράψουσι(ν), θήξω θήξουσι(ν).

*1st Aor. Indic. Act.* ἐπεμψα ἐπεμψαν, περιέπλεξα περιέπλεξαν, ἐξέπεμψα ἐξέπεμψαν, συνέγραψα συνέγραψαν, ἐθηξα ἐθηξαν.

## EXERCISE XXVIII

In what way, then, sir, did Ariadne deceive the servants? And what means did she discover of setting him free from danger?

You remind<sup>1</sup> me very well, my boy. Listen now, then, boys, to the rest of the story as the poets tell it. When,<sup>2</sup> they say, the appointed day was near, having gone for the last time of all to the prison with (*lit.* 'having') in fact no small fear for the young man, but concealing it carefully, Ariadne without being noticed by the servants gave him first a sword well sharpened, and then a reel full of stout thread. These Theseus took and kept under his tunic (*lit.* 'having taken . . . he kept . . .').

## EXERCISE XXIX

(a) 1. φάσγανόν τε δοῦσα αὐτῷ καὶ ἄτρακτον (ἔλαθεν τοὺς ὑπηρέτας). 2. ταῦτα τὰ κρύφια δῶρα ἔκρυψεν οὗτος. 3. ὑπὸ δὴ τῷ χιτῶνι ἔκρυψε τὸ φάσγανον. 4. ἡ παρθένος τὸ ὕστατον ἦλθεν ὅτε ἐγγὺς ἦν ἡ τεταγμένη ἡμέρα.

(b) 1. ἐξηῦρεν οὖν ἡ παρθένος τὴν μηχανὴν τοῦ ἀπαλλάσσειν αὐτὸν τῶν κινδύνων. 2. πολλὰ γὰρ

<sup>1</sup> Notice this other common meaning of *μνημονεύειν*.

<sup>2</sup> On γάρ see p. 14, footnote 1.



αὐτῷ δοῦσα ἔλαθεν τοὺς ὑπηρέτας. 3. ἐν δὲ τοῖσδε ἦν ἄτρακτος λίνου ὃν εἶχεν ὑπὸ τῷ χιτῶνι. 4. καὶ οὕτως ἐσελθὼν τῇ τεταγμένῃ ἡμέρᾳ ἐς τὸν Λαβύρινθον ὁ Θησεὺς οἶός τ' ἦν φονεῦσαι τὸ θηρίον. 5. φανεραὶ δὲ ἔστε, ὧ παρθένοι, καλῶς μνημονεύουσαι τὸν μῦθον. 6. τὸνδε γὰρ τὸν μῦθον λέγεις ἡδέως καὶ χρῆζομεν ἀκοῦσαι αὐτὸν αὖθις.

## EXERCISE XXX

(b) NOTE. *παῖς* is one of the very few exceptions (Thompson, *Greek Grammar*, § 393. 1 (a)) to the rule that the suffix of the Gen. and Dat. in all numbers of monosyllabic nouns of the 3rd declension is accented. In the singular we have G. *παιδός*, D. *παιδί*, but in the dual G. D. *παιδοιν*, Plu. G. *παίδων*, though D. *παισί(ν)*. So οὖς n. *ear* ὠτός, ὠτί, ὠτων, ὠσί(ν); φῶς n. *light* φωτός, φωτί, φῶτων, φῶσί(ν). These are the only exceptions among nouns commonly used in prose. But observe also the peculiar accent of the M. and N. of *πᾶς* (§ 59): *παντός*, *παντί*, *πάντων*, *πᾶσι(ν)*.

(d) *pragmatical*, 'concerned with, or interested in (practical) affairs' (and excluding theoretical considerations) from *πράγμα* *πράγματος* *event*, *act* with the Greek suffix *-ικός* and the Latin-French-English suffix *-al*, added in English to the older adj. *pragmatic*. *erotic*, 'amatory, pertaining to love' from *ἔρως* *ἔρωτος* *love* with the Greek suffix *-ικός*. *phylactery*, 'a charm or amulet' from Greek *φυλακτήριον* (τό) *a means of guarding, guard-post*, and in later Greek *a charm, amulet* with the stem of *φύλαξ* *φύλακος* *guard* and the ending *-(τ)ήριον* seen in words like *δεσμωτήριον* *place of bonds, prison*, *θελκτήριον* (from *θέλω*) *means of soothing, charm*. *phlebotomy* (a medical term), 'the act of letting blood' from *φλέψ* *φλεβός* *vein* and *τομή* *a cutting*, *τέμνειν* *to cut*. *sarcophagus*, lit. 'flesh-eating', *σάρξ* *σαρκός* *flesh* and *φαγεῖν* (2nd aor. inf. *ἔφαγον* *I ate*, no present stem) *to eat*. A certain kind of limestone used by the Greeks for coffins was believed to possess this property; the word

was then transferred to any kind of stone receptacle for a corpse. *pedagogue*, through French and Latin (*paedagogus*) from Greek *παιδ-αγωγός* *the children's guide*, i. e. *the attendant who took the child to and from school and helped in his training*; from *παῖς* *παιδός* and *ἀγωγός* *-όν* *leading, guiding* from *ἀγειν* *to lead*.

## EXERCISE XXXI

Now when Theseus entered the Labyrinth, having wound the beginning of the thread around a little stone and fastened this stone in its turn into some cranny of the wall, he stepped forward fearlessly now into the darkness, unwinding the reel as he went (*ἀεί* lit. *from time to time*) and carefully keeping it safe in his left hand. In this way, then, making an attack upon the wild beast (for he was brave and athletic and experienced in fighting) he accomplished successfully the trial of strength; for having killed the Minotaur, he easily made his way back to the day-light, finding his path by means of the thread. So at last, they say, rejoicing in his victory and taking Ariadne with him he sailed away for Greece.

## EXERCISE XXXII (A)

(a) 1. *ὅτι ἀνδρείος καὶ ἀθλητικὸς ἦν καὶ ἔμπειρος τῆς μάχης*. 2. *τὸ δὲ θηρίον ἐφόνευσεν τῷ φασγάνῳ ὃ (more commonly in prose ὅπερ, see Gen. Vocab. s. v. ὅπερ) δοῦσα αὐτῷ ἡ παρθένος ἔλαθε τοὺς ὑπηρέτας*. 3. *Μινώταυρον ὠνόμαζον αὐτόν*. 4. *φονεύσας αὐτὸν ἀπέπλευσεν ἐπ' οἴκου (ἐπὶ τῶν Ἀθηνῶν)*. 5. *ἢ γ' Ἀριάδνη μετ' αὐτοῦ ἦν*. 6. *ραδίως ἐφυγεν ὁ Θησεὺς διὰ τοῦ λίνου*.

(b) 1. *τὴν δὲ ἀρχὴν τοῦ λίνου περιπλέξας περὶ λίθον ἐμπήξω αὐτὸν ἐς μυχόν τινα τοῦ τοίχου*. 2. *τὴνδε δὲ τὴν μηχανὴν ἐξευρόντες καὶ τῇ νίκῃ χαίροντες ἀπέπλευσαν ἐπὶ τὴν Κρήτην*. 3. *ἐξῆλθον μὲν ραδίως ἐκ τοῦ Λαβυρίνθου, ἐσελθεῖν δ' αὖθις ἐκείσε οὐκ ἐθέλω*.



4. λαμπάδα λαβοῦσα ἡ παρθένος ἀδεῶς ἤδη προὔβαινεν ἐς τὸν τῆς νυκτὸς σκότον. 5. ἔστρεφεν αἰεὶ ἐκείνος τὸν ἀτρακτον τόνδε ἐν τῇ ἀριστερᾷ. 6. πῶς ἐφυγέτην ἀπὸ τῆς Κνωσσοῦ ὁ Θησεύς καὶ ἡ Ἀριάδνη; 7. ἄρ' οὖν ἔκαυσαν οἶδε καὶ οἱ τῶνδε ἐταῖροι (or οἱ ἐταῖροι αὐτῶν) πᾶσαν τὴν οἰκίαν φεύγοντες; 8. ὁ δὲ Θησεύς, φᾶσιν, ἐβασίλευσε τῶν τε Ἀθηνῶν καὶ πασῶν τῶν νήσων τῶν τοῦ Αἰγαίου πόντου. 9. καὶ οἱ Ἀθηναῖοι τοῖς παισὶν ἔλεγον τὸν μῦθον τὸν περὶ πάντων τῶν πράγματων τούτων (better would be πάντα ταῦτα ἐμυθολόγουν—but the inflexion of this verb is not given till § 137).

## EXERCISE XXXII (B)

(a) 1. Since therefore they have (*lit.* 'having') been already checked, they will leave behind a number of guards in this island according to the agreement. 2. But finding a ship they sailed away homewards. 3. Who will escort me to Crete? For you bid me look at the dancing-place of Ariadne. 4. A yearning to see that lass entered my heart. 5. Who, pray, will be able to save us from the king's anger? 6. I heard that those children slew the lion.

(b) 1. Ἄραβες δὴ τινες κωλύουσιν ἡμᾶς πλεῖν πολλοὺς σταδίους κατὰ θάλασσαν. 2. ἐβουλόμεθα δὲ εἰσιδεῖν τὸν οἶκον τὸν παλαιότατον τῆς Ἀριάδνης καὶ τὸν χορὸν αὐτῆς. 3. καταλιπόντες (2 aor. pte. nom. plu. M. of καταλείπω) δὲ τοὺς φίλους ἡμῶν ἐν Ἀθήναις, πολλὰς μὲν ἡμέρας καὶ νύκτας περιεπλέομεν περὶ τὸν Αἰγαῖον πόντον, τέλος δὲ ἤλθομεν ἐς Κρήτην. 4. ἐκεῖ δὲ εἶδομεν τὴν οἰκίαν ὅπου διῆγε ποτὲ ὁ Μίνως. 5. ἐνταῦθα δὲ καὶ ψεύσασα τοὺς φύλακας τοῦ δεσμωτηρίου ἔπλεξεν ἡ Ἀριάδνη δεινὴν τινα μηχανήν. 6. "οὕτω δὴ," ὥς ἡμῖν αὐτοῖς ἐλέγομεν, "ἐσελθόντες διὰ τῆς λαύρας, τέλος προβαίνομεν<sup>1</sup> ἐς τὸν Λαβύρινθον."

<sup>1</sup> προβαίνομεν can stand if the inverted commas be deleted; but the English 'as we said' generally implies a precise quotation.

7. ἄρ' αὐθις ἐξηύρομεν τὴν ἔξοδον; 8. ἐνθάδε γάρ ἐσμέν γ' αὐτοί. 9. ἄρ' ἤκουσας τὸν γέλωτα τῶν γυναικῶν τῶν τοῖσδε τοῖς πράγμασιν χαιρουσῶν;

## EXERCISE XXXIII

(a)		Singular		
N.	ὁ αἰθῆρ	ἡ χθών	ὁ μῆν	τὸ πῦρ
V.	αἰθῆρ	χθών	μῆν	πῦρ
A.	τὸν αἰθέρα	τὴν χθόνα	τὸν μῆνα	τὸ πῦρ
G.	τοῦ αἰθέρος	τῆς χθονός	τοῦ μηνός	τοῦ πυρός
D.	τῷ αἰθέρι	τῇ χθονί	τῷ μηνί	τῷ πυρί

		Plural		
N.	Ἕλληνες	λειμῶνες	ῥῖνες	λιμένες
V.	Ἕλληνας	λειμῶνας	ῥῖνας	λιμένους
A.	Ἕλληνας	λειμῶνας	ῥῖνας	λιμένους
G.	Ἑλλήνων	λειμῶνων	ῥῖνων	λιμένων
D.	Ἑλλήσι(ν)	λειμῶσι(ν)	ῥῖσι(ν)	λιμέσι(ν)

Sg.		Plu.	Du.
N.	ἡ μήτηρ	μητέρες	N. V. A. μητέρα
V.	μήτερ		G. D. μητέροι
A.	μητέρα	μητέρας	
G.	μητρός	μητέρων	
D.	μητρί	μητράσι(ν)	

Sg.		Plu.	Du.
N.	ἡ θυγάτηρ	θυγατέρες	N. V. A. θυγατέρα
V.	θυγάτερ		G. D. θυγατέροι
A.	θυγάτερα	θυγατέρας	
G.	θυγατρός	θυγατέρων	
D.	θυγατρί	θυγατράσι	

(b)		Masc. Plu.
N. V.	μέλανες	ἐκπνέοντες
A.	μέλανας	ἐκπνέοντας
G.	μελάνων	ἐκπνέοντων
D.	μέλασι(ν)	ἐκπνέουσι(ν)



(c)

<i>Singular</i>		
	<i>M. F.</i>	<i>N.</i>
N. ἄρχων	σώφρων	σῶφρον
V. ἄρχων <sup>1</sup>		σῶφρον
A. ἄρχοντα	σώφρονα	σῶφρον
G. ἄρχοντος		σώφρονος
D. ἄρχοντι		σώφρονι
<i>Plural</i>		
N. V. ἄρχοντες	σώφρονες	σώφρονα
A. ἄρχοντας	σώφρονας	σώφρονα
G. ἀρχόντων		σώφρόνων
D. ἀρχουσι(ν)		σώφροσι(ν)
<i>Dual</i>		
N. V. A. ἄρχοντε		σώφρονε
G. D. ἀρχόντοι		σώφρόνοι

## EXERCISE XXXIV

(a) 1. Now Demeter had a daughter called Corë, but by some, Persephone. 2. And once she was gathering flowers, as they tell, with some companions in the meadows of Sicily. 3. And then Corë walked on a little in front, leaving behind all the other maidens. 4. And lo! Pluto appeared, king of the Underworld, driving (swiftly) in his chariot. 5. Now the horses of his chariot were dreadful and black, breathing forth fire through their nostrils. 6. Corë therefore, fearing them, tried to flee, but in vain; for Pluto laid his hand upon her and carried her off beneath the earth. 7. And nowhere could Demeter find her daughter.

(b) 1. ὁ δὲ Ἥλιος εἶδε τὸν Πλούτωνα ἀποκομιζόμενον τὴν Κόρην, καὶ τέλος ἀπέδειξε τὸ πρᾶγμα τῇ Δήμητρι. 2. ἡ δὲ (§ 93 (a). 2) ἰκέτευε τοὺς ἄλλους θεούς. 3. Ζεὺς οὖν ἐκέλευε τὸν ἄγγελον αὐτοῦ ἀνάγειν

<sup>1</sup> We do not know any example of the Voc. of this word as a Noun; but when used as a Participle the Nom. form would be used for the Voc. also.

πρὸς τὸν αἰθέρα (better τὸ φῶς) τὴν Περσεφόνην. 4. μετὰ δὲ ταῦτα ἐξ μὲν μῆνας κάτω διήγεν μετὰ τοῦ Πλούτωνος, ἐξ δὲ ἐπὶ τῆς χθονὸς μετὰ τῆς μητρὸς. 5. καὶ πολλοὺς καὶ ἄλλους μύθους λέγουσι περὶ τῆς Δήμητρος καὶ τῆς Κόρης. 6. καὶ δὴ καὶ (or καὶ οὐχ ἦσαν, § 116 REM.) περὶ τοῦ Πλούτωνος οὗς ὕστερόν ποτε ἀκούσεσθε.

## EXERCISE XXXV

2 Plu.	2 Sg.	Inf.	Ptc.	Ptc.
Indic.	Impr.		D. Plu. M.	D. Plu. F.
ἐβάλετε	βάλε	βαλεῖν	βαλοῦσι(ν)	βαλούσαις
ἐτέκετε	τέκε	τεκεῖν	τεκοῦσι(ν)	τεκούσαις
ἐπέσετε	πέσε	πεσεῖν	πεσοῦσι(ν)	πесоῦσαις
ἐγένεσθε	γενοῦ	γενέσθαι	γενομένοις	γενομέναις
ἐπύθεσθε	πυθοῦ	πυθέσθαι	πυθομένοις	πυθομέναις

## EXERCISE XXXVI

Once upon a time long ago Cecrops was king in Athens. Now, when a terrible war befell the Athenians and their neighbours attacked them, he turned to certain Achaeans and brought<sup>1</sup> them in as allies, winning them to his aid by gold. Their captain was a certain Xuthus—for<sup>2</sup> these Achaeans were strangers, while the Athenians were the natives of the soil—for the Achaeans had not entered Attica before but (only) Salamis. Cecrops then having been successful in the war, since the Achaeans were his allies, gave to Xuthus the prize of valour and also his daughter Creusa. But the son that Creusa bare some one secretly stole away from her and sent to Delphi to (the care of) Apollo, and left him there. Furthermore some people said that Apollo (whom they also used to call Phoebus), and not Xuthus, was the father of Ion—for so they named the boy.

<sup>1</sup> Road ἐπηγάγετο, the regular word of introducing a third party into a war.

<sup>2</sup> This would be omitted in English. Cf. p. 14, footnote 1.



## EXERCISE XXXVII

(a) 1. ἡ δὲ τοῦ Κέκροπος θυγάτηρ ἔτεκεν υἱὸν ὃν ὠνόμασεν Ἰῶνα. 2. ποῖ οὖν ἔλαθέ τις πέμψας τὸν παῖδα τοῦτον; 3. μετὰ δὲ ἐνιαυτοὺς οὐ πολλοὺς (or *better* ἐνιαυτοῖς δὲ ὕστερον οὐ πολλοῖς, § 71) ἐσήγαγον οἱ Ἀχαιοὶ τὸν στρατὸν ἐς τὴν χώρην τήνδε. 4. οὗτοι δὲ ἐγένοντο ξύμμαχοι τοῦ Κέκροπος ὃς ἐβασίλευε τότε τῶν Ἀθηναίων. 5. τίς οὖν ἔδωκε τῷ Πούθῳ τὰ ἀριστεία; 6. κατ' εὐχὴν δὴ τινα ἔθυσαν οἱ στρατιῶται τῷ Ἀπόλλωνι. 7. εἰπέ δὴ μοι, ὦ γαθέ,<sup>1</sup> ἄρ' ἠὲ πόθ' ἡ Κρέουσα τὸν υἱόν; 8. τοῦτο δὲ αὖριον ἀκούσεσθε.

(b) 1. But where did you leave that torch which I gave you, boy? (For) it will be useful to-night.<sup>2</sup> 2. (For) without a torch I cannot find the house. 3. The enemies' heralds refused to deceive the Greeks. 4. But with whips they forced them to listen. 5. Why, then, did you not sail away to your country? 6. The boys brought home the strangers. 7. They got in both their slaves and their property (safely) from the fields.

(c) 1. δεῖ οὖν ἡμᾶς καταλιπεῖν τὰ πολλὰ χρήματα ἃ ἔχομεν (or *better* τὰ χρήματα ἃ ἔχομεν πολλὰ) ἐν τῇ πατρίδι. 2. πρὸς δὲ τοὺς Ἕλληνας τραπόμενος οὐκ ἔφη<sup>3</sup> ἐθέλειν ψεῦσαι αὐτούς. 3. Ἀχαιοὺς δὲ τινὰς ποτε ἔφασαν ἐσελθεῖν ἐς Ἀθήνας ὃν ἦρχε Πούθος· τῷ δὲ ἔδωκεν ὁ τύραννος τὴν θυγατέρα. 4. πολλοῖς ἄθλοισι οἱ Ἕλληνες ἐπαίδευν τὰ σώματα. 5. ἦδετο οὖν ἐκεῖνος τῷ νεανίᾳ καὶ τῇ ἀρετῇ τῇ τῶν στρατιωτῶν ἐπειδὴ ξύμμαχοι ἐγένοντο τῶν Ἑλλήνων. 6. τίνι δὲ ἔδωκας τὸ φάσγανον; 7. τῷ στρατιώτῃ ἔδωκα τῷ ἐπὶ τῆς γεφύρας.

<sup>1</sup> Note this crasis (§ 4 (b)) i.e. 'mixing' for ὦ γαθέ.

<sup>2</sup> But the Greek for 'to-night' is τῇ ἐπιούσῃ νυκτί. The first edition of *Deigma* contains an error; for ἐν τῇδε τῇ νυκτί means 'last night'.

<sup>3</sup> For οὐ φημι, *negu*, see *Deigma* § 331.

## EXERCISE XXXVIII

(a) *Indic. Act. Fut.* κρύψεις κρύψει, κτίσεις κτίσει. *1st Aor.* ἔκρυψας ἔκρυψε(ν), ἔκτισας ἔκτισε(ν).

(b) ἤρμωσαν, ἔταξαν, ἐπέταξαν, ἐπεσκεύασαν, ἔκραξαν, ἔχρησαν.

## EXERCISE XXXIX

Now a few years afterwards, Creusa, since she had borne no more children, came to Delphi intending to take counsel concerning offspring.

But tell us, What do you mean? Who are these Delphians?

You are right to be surprised (*lit.* 'you wondered rightly'<sup>1</sup>), my boy, for I did not explain that. Well, then, boys, know that Phoebus having slain the Python at Delphi, a huge serpent which used to guard the temple, took control of the oracle, to which both private individuals and whole communities always used to send when they were in difficulty. In response (δέ) the god used to show them how they should order their affairs well in each (particular) emergency and so prosper<sup>2</sup>; for example he once laid a charge upon the Lacedaemonians to suppress absolute power (§ 12, Rem. 2) at Athens. In this fashion, then, the god used to set in order and manage the affairs of the Greeks.

But how did he show (them) these things, sir? Was it by sending a dream to some one at night? Or did the god actually come himself by day into open view and teach the men (or 'teach mankind')?

Not the god himself, of course, but there used to speak for him at all times the Pythia, as she was called, a

<sup>1</sup> Observe this idiomatic use of the Aorist to describe something that is only just past; so often ἐπὶνεσα '(No) thank you', *lit.* 'I applauded (your proposal when you made it)'.

<sup>2</sup> *Lit.* 'how having well ordered their affairs they should (*lit.* 'shall') prosper'; this use of the Fut. Indic. with ὅπως is explained on p. 131 of *Deigma*.



woman (and one) crying out with a loud voice—as indeed Euripides says

‘A woman of Delphi sitteth on the sacred tripod,  
Chanting aloud oracular cries to the Greeks.’

What tripod was it that you mean? Do tell us.’

Yes, but that too I will explain to you to-morrow, my good friends.

## EXERCISE XL

1. ἀλλ’ εἰπέ μοι, ὦ διδάσκαλε, περὶ τοῦ ἱεροῦ τοῦ ἐν Δελφοῖς· τίς τῶν θεῶν κατεῖχεν αὐτό; 2. δεῖ δὴ πιστεύειν τῷ Εὐρίπιδῃ ποιητῇ. 3. ὁ (γὰρ) Φοῖβος ἐφόνευσε τὸν μέγαν δράκοντα ὃς ἐφύλασσε τὸ χρηστήριον. 4. ἡ μὲν Πυθίᾳ ἐπροφήτευε μεγάλη τῇ φωνῇ (lit. ‘with her voice loud’, see § 22), ὁ δὲ θεὸς αὐτὸς οὐ. 5. τοῦ χειμῶνος οὖν ἐκείνου ἐβουλεύσαμεν πέμψαι ἐς Δελφοὺς περὶ τῶν πραγμάτων ἡμῶν ὅπως εὖ ἔξει (p. 109; or πράξομεν).<sup>1</sup> 6. καὶ οὗτοι οἱ ἰδιῶται ἔφερον πολλὰ καὶ ἄλλα δῶρα ἐς τὸ τοῦ Ἀπόλλωνος ἱερὸν (or simply τῷ Ἀπόλλωνι). 7. αὐτοὶ μὲν οὖν οἱ θεοὶ οὐ τότε ἦλθον ἐς τὸ φανερόν, διὰ δὲ ἀνθρώπων ἐκέλευον<sup>2</sup> ἡμᾶς καταπαῦσαι τὸν τύραννον. 8. πῶς οὖν ἤρμους τὰ τε τούτου τοῦ ἀνδρὸς καὶ ταύτης τῆς γυναικὸς; 9. εὖ ἐκείνους πράξειν, οὐ κακῶς αἰεὶ ἐλπίζω (§ 332). 10. ποῖα<sup>4</sup> δὲ ἐκέλευες<sup>3</sup> τοὺς Ἀθηναίους<sup>5</sup> περὶ τῶν ἀγαλμάτων;

<sup>1</sup> δὴ corresponds in a question to the English ‘pray’ or ‘please’, but has no suggestion of impatience such as these words convey in English. It is rather over-translated by ‘Do tell us’; perhaps ‘What do you mean by a tripod?’ would be the nearest colloquial equivalent.

<sup>2</sup> If τὰ πράγματα is made the subject (as the English of the first edition unhappily suggests) the verb must be passive, *πραχθήσεται*.

<sup>3</sup> Thucydides regularly uses *ἔλεγον* and *ἐκέλευον* where we should expect Aorists, no doubt because he felt the Impf. to fit better the special meaning of the root; cf. Lat. *persuadebam* ‘I urged’, *persuasi* ‘I convinced’.

<sup>4</sup> *tiva* as Nout. Plur. is rare.

<sup>5</sup> Note the two accusatives (sometimes called ‘Internal’ (‘Contained’ or ‘Cognate’ cf. *Deigma* § 120) and ‘External’ (Direct Object) respectively).

## EXERCISE XLI

(a) 1. A certain woman of Sparta, when a stranger once said to her ‘You Spartan women are the only women who rule your men-folk’, replied, ‘Yes, for we are the only women who bring forth men’. 2. That man worshipped this god while we were away. 3. In accordance with my vows, therefore, I gave these statues to Apollo. 4. Bad men do not always fare badly. 5. We were no longer in great difficulty after our father had come. 6. Now that this general is dead, who will discover where we had better turn? 7. He refused to disclose the truth.

(b) 1. τοῦ στρατηγοῦ ἀπόντος (or εἰ ἀπεστίν ὁ στρατηγός) οἱ στρατιῶται ἐκείνοι οὐκ εὖ πράσσουν. 2. τοῦ Ἰππίου ἀπελθόντος ἐλεύθεροι ἐγένοντο οἱ Ἀθηναῖοι. 3. ἀποθανόντων τῶν προβάτων οἱ ποιμένες οὗτοι ἀπέδραμον. 4. πολλοὺς δὲ μῆνας τοῦ χειμῶνος ἦμεν ἅπαντες ἐν πολλῇ ἀπορίᾳ. 5. καὶ (or καίπερ, p. 125) κακῶς πράσσόντων ἡμῶν οἱ ξύμμαχοι οὐκέτι ἐν πολλῇ ἀπορίᾳ ἦσαν. 6. θαυμάσαντες οὖν ταῦτα ἀπέφυγον ἡμέρας ἔτι οὖσης. 7. οὗτος μὲν δὲ ἦν ἐχθρός, οἱ δὲ ἄλλοι οὐ.

## EXERCISE XLII

You remember well, boys, that I spoke yesterday about the tripod at Delphi. (For as you wanted to know, or better) Well, a vapour came out from a cleft in the earth, and above this cleft stood a tripod, upon which the Pythia used to sit while the vapour enveloped her. But she became as it were frenzied and used to utter many cries, indistinct and absolutely unintelligible, save to the servants of the god. And they used to interpret these utterances to those who were consulting the oracle. This then (δ’ οὖν) was the oracle to which Creusa and Xuthus came, consulting it as touching offspring; for having journeyed by land and by sea, they left their ship behind at Crisa, and from there they went up to the oracle, many others travelling with them, by the Sacred

Way which leads towards Parnassus—for it is a steep road of forty stades (five miles) from Crisa that brings one (first) to Delphi.

## EXERCISE XLIII

1. ἦν δὲ τρίπους ὑπὲρ τοῦ χάσματος. 2. καὶ ἀτμός πολλὸς περιεκάλυπτε τὴν Πυθίαν καθίζουσιν ἐπὶ τοῦ μεγάλου τρίποδος. 3. ἀλλ' οὐχ ἑρμηνεύσομεν ἃ σοι μὲν ἐστὶ φανερά, πολλοῖς δὲ ἀξύνετα. 4. ἄρα περὶ ἑπορεύου, ὧς ξένη; 5. λέγεις οὖν μεγάλους ὁμίλους ἀνθρώπων ξυμπορεύεσθαι κατ' ἐνιαυτὸν ἐς Δελφοὺς καὶ εὐρίσκειν τὴν γυναῖκα καθίζουσιν ἐπὶ τοῦ τρίποδος καὶ κρᾶζουσιν πολλὰ καὶ ἄσσημα (φθέγματα) μεγάλη τῇ φωνῇ; 6. ταύταις δὲ ταῖς ἱεραῖς ἡμέραις φαίνεται ἐκείνοις πᾶσιν ἑκφρων εἶναι. 7. καὶ πάλαι ποτὲ κατέπεσέ τις ἐς τὸ χάσμα. 8. ἄρ' ἐγένετο καὶ ἐκεῖνος ἑκφρων περικαλύπτοντος τοῦ αἵματος; 9. ἀλλ' οὐκέτι πάρεστιν, ὥς φᾶσιν, εὐρεῖν τὸ χάσμα τοῦτο.

## EXERCISE XLIV

(a) Gen. Sg. τοῦ ἔτους, τοῦ μέρους, τοῦ ὅρου, τοῦ τείχους. Acc. Plu. τὰ ἔτη, τὰ μέρη, τὰ ὅρη, τὰ τείχη. Gen. Sg. τοῦ κέρδους, τοῦ κράτους. Dat. Sg. τῷ κέρδει, τῷ κράτει.

Gen. Sg.	Dat. Sg.	Gen. Plu.	Dat. Plu.
ἀκρατοῦς	ἀκρατεῖ	ἀκρατῶν	ἀκρατέσι(ν)
ἀκριβοῦς	ἀκριβεῖ	ἀκριβῶν	ἀκριβέσι(ν)
ἀληθοῦς	ἀληθεῖ	ἀληθῶν	ἀληθέσι(ν)
ἀσαφοῦς	ἀσαφεῖ	ἀσαφῶν	ἀσαφέσι(ν)
ἀφανοῦς	ἀφανεῖ	ἀφανῶν	ἀφανέσι(ν)
δυστυχοῦς	δυστυχεῖ	δυστυχῶν	δυστυχέσι(ν)
εὐγενοῦς	εὐγενεῖ	εὐγενῶν	εὐγενέσι(ν)
ψευδοῦς	ψευδεῖ	ψευδῶν	ψευδέσι(ν)
εὐμενοῦς	εὐμενεῖ	εὐμενῶν	εὐμενέσι(ν)

## EXERCISE XLV

(a) Sg.	N.	ἰχθύς	βότρυς
	A.	ἰχθύν	βότρυν
	G.	ἰχθύος	βότρυος
	D.	ἰχθύϊ	βότρυϊ
Plu.	N.	ἰχθύες	βότρυες
	A.	ἰχθύς	βότρυν
	G.	ἰχθύων	βοτρυῶν
	D.	ἰχθύσι(ν)	βότρυσι(ν)
Dual	N. V. A.	ἰχθύε	βότρυε
	G. D.	ἰχθύοιν	βοτρυοῖν
(b) Sg.	N.	ἰσχύς	ῥυς
	A.	ἰσχύν	ῥυν
	G.	ἰσχύος	ῥύος <sup>1</sup>
	D.	ἰσχύϊ	ῥύϊ
(c) Plu.	N. V.	μύες	δρύες
	A.	μῦς (also μύας)	δρῦς (also δρύας)
	G.	μυῶν	δρυῶν
	D.	μυσί(ν)	δρυσί(ν)

## EXERCISE XLVI

(b) Singular	G.	D.	A.
(i)	αἰρέσεως	αἰρέσει	αἵρεσιν
	δυνάμεως	δυνάμει	δύναμιν
	κρίσεως	κρίσει	κρίσιν
	πίστεως	πίστει	πίστιν
	τάξεως	τάξει	τάξιν
	ὑβρεως	ὑβρει	ὑβριν
	φύσεως	φύσει	φύσιν
(ii)	πελέκεως	πελέκει	πέλεκυν
(iii)	ἔριδος	ἔριδι	ἔριν

<sup>1</sup> On the accent of the Gen. and Dat. of monosyllabic nouns see p. 20, NOTE.



## EXERCISE XLVII

(b) *crisis*, Gk. κρίσις 'decision', hence 'decisive moment'. *syntax*, from συν- (later συν-) 'with' and τάξις 'order, rank, arrangement'. *metropolis*, 'capital, chief-city', properly 'mother-city' from μήτηρ μητρόσ 'mother' and πόλις 'city'. *oxygen*, '(a gas) creating acids' from ὀξύς 'sharp, acid', and γεν- 'beget' as in γένος 'race' and γένεσις 'a creation, begetting' (because most of the common acids are compounds with oxygen). *physiology*, 'the science of the nature and processes of life' from φύσις 'nature' and λόγος 'science (of), account, reason'. The -o- (as in ge-o-logy) is inserted on the pattern of words like *theology* (θεο- λόγος) which established -ολογος, -ολογία, not simply -λογος -λογία, as a regular type of the suffixes before the time of Aristotle (born 384 B.C.), who uses e.g. the word φυσιο-λόγος. *necromancy*, 'divination by calling up the dead' from νεκρός 'dead body' and μαντεία 'prophecy', cf. μαντεύομαι 'I prophesy' (as well as 'I consult an oracle'). *dynamics*, 'the science which treats of the forces (and motions) of matter' from δυναμικός a late adj. formed from δύναμις 'power, force'. *dryad*, Gk. Δρυάς -άδος (ή) 'a wood- or tree-nymph' from δρῦς 'oak-tree'. *brachylogy*, 'brevity in speech (or writing)' βραχυ-λογία from βραχύς 'short' and λόγος 'word'. *heresy*, 'the choice of a special doctrine', through Old French and Latin from αἵρεσις 'choice', and hence of philosophers 'a particular sect'. *barytone*, 'a deep-toned voice' from βαρύς 'heavy' and τόνος 'pitch of the voice' (lit. 'stretching, tightening') from τείνω. *ornithology*, 'the science and study of birds' from ὄρνις ὀρνιθ-ος 'bird' and -ο-λογία as in *physiology* (v. supra). *political*, 'pertaining to government' from πόλις 'a city-state', πολίτης 'citizen'. The Gk. adj. πολιτικός has been extended in comparatively modern times by the addition of the suffix -al (Latin -ālis). *heroic*: ἥρωικός 'of or fit for a hero', adj. from ἥρωας 'hero'.

<sup>1</sup> See *Deigma* § 5 (b) for the meaning in describing Greek accents.

## EXERCISE XLVIII

(a) 1. I am very grateful (lit. 'I have, feel much gratitude') to you, Pericles. 2. The soothsayers make many indistinct announcements to us. 3. But how, pray, did the envoys take counsel to stop (lit. 'so as to stop') the disturbance? 4. But if these citizens will stop the rest from outrage, we need have no fear of faction. 5. Why do you say that these wild-beasts are naturally (lit. 'by nature') swift? 6. He learnt that this road was wide and short. 7. Bring me a sharp axe, for the pig must be killed.

(b) 1. ὁ μὲν γὰρ πρέσβυς οὐχ ὁλός τ' ἐστὶν αὐτὸς σῶσαι τὴν πόλιν, τοὺς δὲ νεανίᾳς παιδεύσει καὶ διδάξει. 2. ἦδε ἡ ὁδὸς τῆς πόλεως εὐρεία ἦν δέκα πόδας. 3. Ἀθήνησι κατεῖχον τὸ κράτος οἱ εὐγενεῖς. 4. οὗτος δὲ ὁ νεανίας περὶ οὐ λέγουσι πολλὰ καὶ ψευδῆ, τῇ φύσει ἐστὶ φίλιος καὶ πιστός. 5. ἄρ' ἐπύθου τοὺς βότρυς τοὺς τῆς ἀμπέλου ταύτης βαρεῖς ὄντας; 6. καὶ τοῦ ἔτους τούτου δεινὰ ἐγένοντο στάσεις ἐν ταύτῃ τῇ δυστυχεῖ νήσῳ· ὀξεία γὰρ ἦν ἡ ἔρις ἡ περὶ τοῦ κράτους. 7. αἰεὶ γὰρ ἀκρατεῖς εἰσὶν οἱ ἄνθρωποι τοῦ κέρδους.

## EXERCISE XLIX

(a) But Ion, being now a young man of eighteen years, happened to be standing before the door of the temple, scaring away with arrows the birds that used to build in large numbers in the corners and cornices of the temple; and he was singing thus:

'Here now near the altar yet another bird wings its way, a swan; wilt thou not bestir thy ruddy-gleaming foot another way? Away with thy wings! I scruple to kill you, for ye announce to mortal men the sayings of the gods.'

Now Creusa, when she beheld that the boy was fair and noble in countenance, marvelled and cried 'O would that such a boy as this might be mine!'

(b) At first indeed when Xathus consulted the oracle,



the god replied to him in a kind of riddle by which Creusa was deceived and, thinking Ion hostile to her, plotted to kill him with poison (*lit.* 'drugs'); then<sup>1</sup> Ion learning her plot by means of the birds, one of which, having tasted the poison, at once fell dead, set about forthwith to exact punishment from Creusa. Then it was that the Pythia revealed the whole truth, showing that in fact Ion was after all Creusa's son. And so they all returned to Athens greatly rejoicing. And this Ion was the ancestor, as the Athenians said, of the Ionians. For the Greeks always wished to have either some god or hero as their ancestor.

## EXERCISE L

1. καὶ ἐτύχομεν στάντες πρὸ τῆς θύρας τῆς οἰκίας.  
2. οἱ δὲ ὄρνιθες αἰεὶ ἐνεόσσεον ἐν τοῖς ἀγκῶσι τοῦ ἱεροῦ τούτου. 3. ὁ δὲ παῖς ἐβούλετο ἐμὲ βάλλειν τοὺς ὄρνιθας τοῖς ἐμοῖς δίστοῖς. 4. σήμερον δὲ κατεμάθομεν πολλὰ ἀπὸ τῆς μάντεως ἃ δεῖ λέγειν τοῖς πολίταις. 5. ἔρχονται δὲ ὄμιλοι μεγάλοι τῇ ὁδῷ τῇ ἐς τὸ ὄρος φερούσῃ. 6. ἐθανμασάτην οὖν ἡ μὲν Κρέουσα κατιδούσα τὸν υἱόν, ὁ δὲ Ἴων τὴν μητέρα. 7. βουλόμεθα δὲ μαντεύσασθαι ἐν ποίᾳ γῇ ὁ θεὸς κελεύει ἡμᾶς κτίζειν νέαν πόλιν. 8. οἱ δὲ Ἀχαιοὶ γένος ἦσαν ἀνθρώπων οἵπερ πολλοῖς ὕστερον ἔτεσιν ἐς Ἑλλάδα ἐπῆλθον. 9. ἐκέλευεν<sup>2</sup> οὖν ὁ μάντις ἡμᾶς θῆσαι ὕς καὶ τράγους ἐπὶ τῆς θυμέλης τῆς πρὸς τῶν τοῦ ἡρώου θυρῶν.

## EXERCISE LI

<i>Positive</i>	<i>Comparative</i>	<i>Superlative</i>
χαλεπός	χαλεπώτερος	χαλεπώτατος
ἀνδρείος	ἀνδρειότερος	ἀνδρειότατος
δειλός	δειλότερος	δειλότατος
δυνατός	δυνατώτερος	δυνατώτατος

<sup>1</sup> For ἵσταται see p. 14, footnote 2.

<sup>2</sup> See p. 28, footnote 3.

<i>Positive</i>	<i>Comparative</i>	<i>Superlative</i>
ισχυρός	ισχυρότερος	ισχυρότατος
νέος	νεώτερος	νεώτατος
ἀλλότριος	ἀλλοτριώτερος	ἀλλοτριώτατος
ἀληθής	ἀληθέστερος	ἀληθέστατος
εὐτυχής	εὐτυχέστερος	εὐτυχέστατος
δυσδαίμων	δυσδαιμονέστερος	δυσδαιμονέστατος
ἄνους	ἀνούστερος	ἀνούστατος
εὐκλής	εὐκλεέστερος	εὐκλεέστατος
ἀσφαλής	ἀσφαλέστερος	ἀσφαλέστατος
ἐτοιμός	ἐτοιμότερος	ἐτοιμότατος

## EXERCISE LII

1. εἶδες οὖν τρεῖς πόλεις παλαιτάτας ἐν μιᾷ ἡμέρᾳ.  
2. ἐν δὲ τῇ οἰκίᾳ τῇ τοῦ ἐμοῦ πατρὸς ἐστὶν ἑπτὰ παῖδια εὐτυχέστατα. 3. τὰ δέ<sup>1</sup> ('and these') ἐστὶ πάντα ἐνδὸς πατρὸς καὶ μιᾶς μητρός.<sup>2</sup> 4. σήμερον μὲν δεῖ σε πορεύεσθαι τέσσαρας καὶ δέκα σταδίου, αὐριον δὲ εἰκοσιν. 5. ἔβαλον δὲ νυκτὸς δίστοῖς τέσσαρας κύκλους οἱ ἐνεόσσεον παρὰ τῷ ποταμῷ. 6. νεανίας δὲ δώδεκα καὶ παρθένους δώδεκα ἐπέμψαμεν ἐς τὴν Κρήτην. 7. δυστυχεστάτους μὲν οὖν φίλους ἔχω ἐν τῷ πλοίῳ τῷδε, ἐγὼ δὲ πάντων εἰμὶ μάλιστα δυσδαίμων (or δυστυχής).

## EXERCISE LIII

Now the Greeks tell many stories and amongst them (*lit.* 'both many other stories and also') that after the Trojan war Odysseus did not sail to Ithaca at once, but towards the West. And there, before returning home,

<sup>1</sup> The use of ὁ δέ and he, but he (§ 93 (a). 2) is one of the very few relics in Attic Greek of the original use of the article as a Demonstrative which is so common in Homer. τὸ δέ (adverbial, § 308, Note 1) often means however, literally 'but that (is)', 'but the fact is'.

<sup>2</sup> The gen. alone often denotes parentage, as Σωκράτης Σωφρονίσκου Socrates son of Sophroniscus.



he survived many dangers, and seeing<sup>1</sup> the cities of many men and suffering many griefs in his heart, endured (trials) far more difficult than the rest of the Greeks. For the Cyclops, Polyphemus by name, a most cruel and impious creature, devoured six of his comrades. But the rest, after blinding him while asleep and escaping from him with difficulty, came to the island Aeolia where Aeolus dwelt, one dear to the immortals, whose prerogative it was both to check and to rouse the winds. For the son of Cronus (i.e. Zeus) had made<sup>2</sup> him steward of the winds, as Homer writes:

'For the son of Cronus made him steward of the winds.'

Be that as it may, when Aeolus saw that the hero yearned to return home to his wife and son, he gave him, as intending to send him on his way home, certain marvellous gifts of friendship, for he was very kindly-disposed (to him).

#### EXERCISE LIV

1. διὰ τί γὰρ οὐκ ἔπλευσεν εὐθὺς ἐς τὴν Ἰθάκην ὁ Ὀδυσσεύς; καὶ ποῖ ἦλθεν; 2. τοῦ δὲ Κύκλωπος, ὡς φᾶσιν, καταφαγόντος ἐξ τῶν τούτου ἑταίρων οἱ ἄλλοι, ὄντες δώδεκά τινες, ἀποφυγόντες ἀφίκοντο μετ' αὐτοῦ ἐς τὴν νῆσον ἧς ἐβασίλευεν ὁ Αἴολος. 3. καὶ τοῦ Αἰόλου φᾶσιν εἶναι<sup>3</sup> τὸ γέρας κατέχειν τοὺς ἀνέμους. 4. πάντες δὲ οἱ ἑταῖροι τοῦ ἥρωος ἔχρηζον ἀπονοστεῖν ὡς τὰς γυναῖκας καὶ τοὺς παῖδας. 5. ὀλίγα μὲν οὖν ἄσκη ἀνθρώπων εἶδον, πολλὰ δὲ ἄλγη ἔφερον τῷ θυμῷ. 6. μετὰ δὲ τὰ Τρωικὰ ἔπαθον οἱ Ἕλληνες πολλοὺς

<sup>1</sup> See § 304.

<sup>2</sup> It will often be found that the English pluperfect gives the shade of meaning represented by the Greek aorist more exactly than the simple past.

<sup>3</sup> When the pres. inf. after a verb of saying thus stands for the impf. indic. (in this case ἦν) of the direct speech it is sometimes known as the 'imperfect' infinitive. This should be added to the general rule given in § 320.

κινδύνους πρὶν ἀπονοστεῖν. 7. πάντων γὰρ τῶν ἡρώων ὀλίγοι δὴ τινες ἀφίκοντο ἀσφαλεῖς οἴκαδε (οἱ ἐς τοὺς οἴκους).

#### EXERCISE LV

1. δεκάτῳ οὖν ἔτει ἔλαβον οἱ Ἕλληνες τὴν Τροίαν. 2. ἦλθομεν δὲ μὲν τρίτῳ τῇ ἐβδόμῃ ἡμέρᾳ. 3. τῶν δὲ δούλων τρεῖς μὲν ἀπέφυγον· ὁ δὲ τέταρτος κατέπεσεν ἐς τὴν θάλασσαν. 4. τρεῖς καὶ δέκα ἄνδρες καθυῦδον ἐν μιᾷ οἰκίᾳ ὧν εἰς μὲν ἀπέθανε δύο δὲ νυκτὸς ἀπῆλθον. 5. τίς δὲ ὄγδοός ἐστιν ἐν τῇ τάξει καὶ τίς τέταρτος καὶ δέκατος; 6. ἐν τῇ μὲν<sup>1</sup> πρώτῃ μάχῃ οἱ πολέμιοι ἔπαθον πολλὰ.

#### EXERCISE LVI

(a) 1. The Athenians are certainly more powerful by sea than the Lacedaemonians. 2. This work is more difficult for us than for you. 3. We are not more just than our ancestors but more fortunate. 4. The daughters of these days are wiser than their own mothers, but not more discreet. 5. This general was most brave, but he was most unfortunate in his battles. 6. My brother is younger than you, but much stronger. 7. He said that you were braver than he himself.

(b) 1. καὶ νῦν τὰ παῖδια τὰ τοῦ ἀνδρὸς τούτου ἐστὶν ἀνούστατα καὶ ὕστερον οὐκ ἔσται σοφώτερα· αἰεὶ γὰρ ἐτοιμότερά ἐστι καθεύδειν. 2. ποῦ δὲ εὐρήσομεν πλοῖον τούτου ἰσχυρότερον; ἐκεῖνο γὰρ βαρύτερον μὲν ἐστίν, ἰσχυρόν δὲ οὐ. 3. αἱ δὲ πόλεις αἱ ἀρχουσι σοφοῖς κατὰ τοὺς νόμους πειθόμεναι εὐτυχέσταταί εἰσιν. 4. οἱ πολέμιοι εἰσιν ἀνδρειότεροι τῶν ὑμετέρων· σήμερον οὖν οὐ δεῖ ὑμᾶς ἐξελθεῖν ἐκ τῶν τειχῶν. 5. δεῖ οὖν σε μνημονεύειν ἃ χθές σοι ἔλεγον, εἰ βούλῃ σοφώτερος εἶναι. 6. εὐνούστεροι οὖν ἔστε, ὦ παῖδες, τοῖς ἄλλοις παισὶν τοῖς ὑμῶν αὐτῶν νεωτέροις. 7. οἱ δὲ Ἀθηναῖοι ἦσαν πάντων τῶν Ἑλλήνων παλαιτάτον τε γένος καὶ σοφώτατον.

<sup>1</sup> A μέν clause is sometimes used alone even by Attic writers, the δέ clause being understood. See L. and S. s.v. μέν, A. ii. 7.

## EXERCISE LVII

For taking a very strong leather bag, he shut up all the other winds in such a way that they could not escape even a little at the side, and bound fast the bag in the prince's ship with a silver cord; but he let the West wind go free so as to carry the ships to Greece. Thus then did they sail for nine days and nights in the direction of the Ionian Gulf; but on the tenth day when they had now come near to their native land so as almost to be able to descry the smoke rising from their own houses a most sweet sleep came upon the prince himself. But then his comrades, being rather foolish and envious, spoke evilly one to another, as Odysseus himself related afterwards:

'And they said that I was taking home both silver and gold for myself.'

And eagerly desiring, all of them, to see exactly what was in the bag, they untied it and—but why need I tell the rest? for a hurricane snatched them off and bore them out to sea, if indeed you are willing to believe the very words of Homer—

'Them straightway the gale snatched up and bore away out to sea.'<sup>1</sup>

Thus do envious men bring many griefs upon themselves.

## EXERCISE LVIII

1. καὶ τοσοῦτοι ἐφαίνοντο οἱ κίνδυνοι ὥστε πολλοὺς τῶν ἐταίρων μου ἐπανελθεῖν ἕκαστον ἐς τὸν ἑαυτοῦ οἶκον. 2. τῇ δὲ πέμπτῃ ἡμέρᾳ ἐγγὺς ἦλθον τῆς πατρίδος. 3. οὗτοι οὖν ἀνούστεροι ἦσαν. 4. τὸν δὲ ἀσκὸν σχοινίῳ καταδήσας κατέλιπον ἐν τῷ πλοίῳ σου. 5. οἱ δὲ

<sup>1</sup> τοὺς the pronoun (as reg. in Homer). φέρειν, Attic ἔφερεν. The augment is often omitted in Homeric Greek, where it had not yet become a fixed part of past tenses. πόντονδε has -δε the postposition, 'to', with acc. as in οἶκα-δε (acc. plu. neut.).

ναῦται ἔχρηζον αὐτίκα ἀρπάσαντες ἔχειν αὐτοὶ δ' ἔφερες ἐν τῷ ἀσκῷ ἐκείνῳ. 6. τὰ δὲ λοιπὰ αὐριοῖν διηγήσῃ τοῖς ἐμοῖς παιδίοις. 7. ἐν γὰρ τῷ Ἴονίῳ κόλπῳ ἐσμὲν καὶ ἐγγὺς τῆς Ἰθάκης. 8. ἄρ' οἶός τ' εἰ κατιδεῖν τὸν καπνὸν τὸν ἐκ τῶν ἡμετέρων οἰκιῶν αἰρόμενον; 9. διὰ τί ἐκρυψας σεαυτὸν ἐν τῷ ἐμῷ πλοίῳ; 10. φθονεροὶ γὰρ ὄντες τοῦ ἡμετέρου ἀνακτος οὐ μόνον ἐβλάψαμεν ἡμᾶς αὐτούς, ἀλλὰ καὶ σχεδὸν τι ἐπηγγόμεθα θάνατον ἡμῖν τε αὐτοῖς καὶ τοῖς ἡμετέροις.

## EXERCISE LIX

(b) Sg.	Plu.	(c) Sg.
N. Ὀδυσσεύς	} Δωριῆς	N. ἡχώ
V. Ὀδυσσεῦ		V. ἡχοῖ
A. Ὀδυσσέα	Δωριᾶς	A. ἡχώ
G. Ὀδυσσέως	Δωριῶν	G. ἡχοῦς
D. Ὀδυσσεῖ	Δωριεῦσι(ν)	D. ἡχοῖ

## EXERCISE LX

(a) Sg. διεφθάρην, διεφθάρης, διεφθάρη. Plu. διεφθάρημεν, διεφθάρητε, διεφθάρησαν. Du. διεφθάρητον, διεφθάρήτην.

Inf.	Ptc. M.	F.	N.
καταβῆναι	κατα-βᾶς	-βᾶσα	(-βάν)
ἀναστῆναι	ἀνα-στᾶς	-στᾶσα	(-στάν)

(b) φέκισθημεν, ἠνδραποδίσθημεν, ἐπράχθημεν, ἐψεύσθημεν, ἐδιώχθημεν, ἐνομίσθημεν, ἐκαλύφθημεν, ὠπλίσθημεν.

## EXERCISE LXI

(a) What now, boys? Had you not a question about the Ionians some time ago? Who was it who asked me this? No one answers; has some kind of bashfulness seized you all? For certainly one of you, if not yesterday, as I rather think, then before that, asked me who



were the so-called descendants of Ion. Well, the Ionians were a mixed folk. For just as we, the inhabitants of England, differ originally from one another in race and tribe, so did the Greeks also. Those of them who lived in Attica were the most ancient, 'for we', they said, 'are natives of the soil'. Of the rest some were descended from the Achaeans, the others from the Dorians.

(b) Now when the Dorians, migrating from the northern districts invaded the Peloponnesus—for they were warlike and well-armed—some of the Achaeans, as well as of the other inhabitants, were enslaved, others, being compelled to migrate fled for refuge especially to (*lit.* 'both elsewhere and to') the mountains of Arcadia and into Attica. Since, however, Attica was but a small country and not sufficient to provide for such a multitude, many both of the Athenians and the Achaeans mixed together, colonised the islands, and (founded) the cities in Asia under the leadership of Ion. The most famous of these Ionian cities are Ephesus and Miletus.

## EXERCISE LXII

(a) 1. These men did not prevent Socrates from being put to death at the hands of his enemies. 2. For he was considered a friend of despots. 3. Three times a year the shepherds came down from the hills to the city. 4. Where was the boy left by his parents? 5. I think that he was left by them in the temple. 6. This despot had already been expelled from the island. 7. The envoys were enviously disposed towards the hero.

(b) 1. πολλοὶ δὲ τῶν ἱερέων τούτων ἀπέθανον ὑπὸ τῶν ποιμένων. 2. ἐκεῖ δὴ κατελείφθημεν ὑπὸ τῶν γονέων, ἀναστάντων ἀπὸ τῶν οἰκιῶν ὑπὸ τῶν Λαριῶν. 3. φανέντων τῶν μετὰ τοῦ Δημοσθένους οἱ πολέμιοι κατέφυγον εἰς τὰ ὄρη. 4. καὶ κατὰ τὰς ἡμετέρας εὐχὰς τῇ μακρᾷ ὁδῷ ἀνέβημεν εἰς τὸ ἱερόν. 5. δειλὸς δὲ ἔνομίσθησθαι ὅτι τὴν τάξιν κατέλιπες. 6. ἡμεῖς δὲ οὐκ ἐψεύσθημεν τούτων τῶν ρητόρων πολλὰ εἰπόντων

περὶ τῶν ἱππέων πικρότατα καὶ κάκιστα. 7. εἶχον μέντοι εἴκοσι ναῦς ἐφ' ἃς ἀναβάντες καὶ ἀποπλεύσαντες νέαν πόλιν ᾤκισαν ἐν τῇ Σικελίᾳ.

## EXERCISE LXIII

(b) *Plurif. Indic.* ἐπεφύκη ἐπεφύκεσαν, ἐτεθνήκη ἐτεθνήκεσαν, ἐκεκλόφη ἐκεκλόφεσαν, ἡγγέλη ἡγγέλεσαν, ἐβεβλάφη ἐβεβλάφεσαν, [ἐφθάρκη (rare) ἐφθάρκεσαν (rare)], ἐπεφεύγη ἐπεφεύγεσαν.

## EXERCISE LXIV

Now after the Trojan War, as Greece was unsettled, and was disturbed by the Dorians who were continually making incursions, the Phoenicians took over the trade by sea, as you will learn from the epic poems of Homer. For of the ancient traders the most active were the Greeks and the Phoenicians. For at first the Cretans held the supremacy at sea, and that for a very long time while the Minoan (kings) ruled them, and afterwards the Achaeans, the followers of Agamemnon (held it); and after them the Phoenicians. Now these, since they had traded far away to the west, had a right to boast,<sup>1</sup> perhaps in this way: 'Not only have we founded Carthage in Africa and certain other cities in Sicily and, after passing through the pillars of Hercules, have become the first settlers of Gades, but recently also, trusting in our skill, we have even circumnavigated Africa itself.' And indeed the Phoenicians used to relate many other marvellous stories to the Greeks about the sea, which to us at any rate seem incredible. The Greeks too used to tell stories no less wonderful; for sailors are naturally story-tellers.

<sup>1</sup> There is also a 2nd perf. in compounds, -ἐφθάρη trans. in Attic poets, intrans. in Homer.

<sup>2</sup> The English impersonal construction 'it is right for me (to do)' is generally represented in Greek by *δίκαιόν ἐστι* with the inf.

## EXERCISE LXV

1. τίνες οὖν γεγόνᾱσιν εὐκλεέστατοι πάντων τῶν ἐμπόρων; 2. οἱ γε Φοινῖκες καταλελοίπασι πολλὰ μνημεῖα ἑαυτῶν καὶ ἐν τοῖς ἐσπερίοις. 3. τί οὖν μαθήκαμεν περὶ αὐτῶν ἀπὸ τῶν τοῦ Ὁμήρου ἐπῶν; 4. τῶν δὲ Φοινίκων τὸ τῆς θαλάσσης κράτος ἐχόντων οἱ Ἕλληνες ἐστασίαζον. 5. καὶ διὰ τῶν Ἡρακλείων στηλῶν παρελθόντες καταλελοίπασι τινὰς ἑαυτῶν ἐν τοῖς Γαδεύροις. 6. ταῦτα δὲ οὐκ ἐστιν ἀπιστα' ἐγὼ γοῦν πιστεύω οἷς<sup>1</sup> ἡμῖν ἡγγέλκασιν.

## EXERCISE LXVI

(a) 1. What<sup>2</sup> then can (*lit.* 'What ever does . . . ?') the god mean by asserting that I am the wisest man? 2. For I indeed am not conscious that I am wise in anything either great or small. 3. This man thinks that he knows a good deal<sup>3</sup> when he does not; but I, just as in point of fact (*ὥσπερ οὖν*) I do not know, do not think (that I do) either. 4. And at the same time I perceived that the poets thought that on account of their writings and in all other respects<sup>4</sup> they were the wisest of men. 5. They said that not Alcibiades but they (themselves) were in command. 6. Know that the girl is able to sing. 7. It was right for us to retain these things; for they have stolen much gold. 8. We have accomplished much to-day, but to-morrow we shall accomplish much more difficult (tasks). 9. When will they know that they have been deserted?

<sup>1</sup> This dative, instead of *τούτοις* ἄ, is due to the regular Greek idiom of 'attraction', see *Deigma*, p. 283.

<sup>2</sup> *ποτε* is here intensive. *τίς ποτε*; *qui tandem*? who in the world?

<sup>3</sup> Notice this idiomatic use of *τι*, as in *λέγειν τι*, 'to talk sense, speak to the point, say something worth saying'.

<sup>4</sup> Distinguish everywhere between *ἄλλοι* *alii* 'others' and *οἱ ἄλλοι* *ceteri* '(all) the others, the rest'.

(b) 1. ἴσθοντο τῶν Ἀθηναίων φευγόντων. 2. ἴσθοντο τῶν Ἀθηναίων (ἀπο)φυγόντων. 3. ἴσμεν γὰρ σε ἐθέλοντα τοῦτο ποιεῖν καὶ (*better* καίπερ, p. 126) μέγα ὄν. 4. ἴσμεν γὰρ σε ἐθέλοντα. 5. οἶσθα δὲ πολλὰς καὶ μεγάλας νήσους ἐνούσας τῷ Αἰγαίῳ πόντῳ. 6. ὁ δὲ Σωκράτης φιλόσοφος τε ὢν καὶ σοφώτατος ὅμως οὐκ ᾔετο πάντα εἰδέναι. 7. ἴστε οὖν πολλοὺς ἄνδρας μεγάλους τε καὶ εὐκλεεστάτους ἐκπέσοντας ἐκ τῶν Ἀθηνῶν. 8. εὖ γὰρ οἶσθα, ὦ φίλε (*or* ὦ τᾶν, *or* ὦγαθέ), οὐκ ὢν σοφώτατος ἀνθρώπων. 9. οὐδέποτε εἰσόμεθα τὸ ἀληθές.

## EXERCISE LXVII

	M. F.	N.
(a) Sg. N. V.	ἀμείνων	ἄμεινον
A.	ἀμείνονα <i>or</i> ἀμείνω	ἄμεινον
G.	ἀμείνονος	
D.	ἀμείνονι	
Plu. N. V.	ἀμείνονες <i>or</i> ἀμείνους	ἀμείνονα <i>or</i> ἀμείνω
A.	ἀμείνονας <i>or</i> ἀμείνους	ἀμείνονα <i>or</i> ἀμείνω
G.	ἀμεινόνων	
D.	ἀμείνοσι(ν)	
Du. N. V. A.	ἀμείνονε	
G. D.	ἀμεινόνων	
(b)	Acc. Sg.	
	M. F.	N.
	ἡδίονα, ἡδίω	ἡδίον
	ἀλγίονα, ἀλγίω	ἀλγίον
	κρείσσονα, κρείσσω	κρείσσον
	Acc. Plu.	
	M. F.	N.
	ἡδίονας, ἡδίους	ἡδίονα, ἡδίω
	ἀλγίονας, ἀλγίους	ἀλγίονα, ἀλγίω
	κρείσσονας, κρείσσω	κρείσσονα, κρείσσω



(c) 1. οἱ δὲ πρέσβεις οὗτοι ἔπαθον αἰσχιστά. 2. καλλίων δὲ ἐστὶν ἐκείνης αὕτη ἡ ὁδός. 3. ποῦ γὰρ ἐν τῇδε τῇ νήσῳ εὐρήσομεν τὰ ἀνθη τὰ ἡδίστα; 4. οἱ δὲ Λακεδαιμόνιοι πεφύκασιν αἰεὶ ἀλλοτριώτατοι τῶν Ἀθηναίων καὶ νῦν δὲ γεγόνασιν ἐχθιστοί. 5. πολλοὶ μὲν ἰχθύες εἰσὶν ἐν τῷ ποταμῷ τῷδε, λαβεῖν δὲ οὐ ῥάδιον. 6. κατασκεύαζε (or οἰκίζε) οὖν ἡμῖν πόλιν νέαν καὶ ἀμείνω πόρρω ἐν τοῖς ἐσπερίοις· οὐ γὰρ οἶοί τ' ἐσμέν ὑπομένειν τοὺς τυράννους τοὺς ἐν ἡμῖν γεγονότας.

## EXERCISE LXVIII

καλῶς	κάλλιον	κάλλιστα
δεινῶς	δεινότερον	δεινότατα
δικαίως	δικαιότερον	δικαιοτάτα
εὐλαβῶς	εὐλαβέστερον	εὐλαβεστάτα
εὐσεβῶς	εὐσεβέστερον	εὐσεβεστάτα
ἡδέως	ἡδίων	ἡδίστα
ῥαδίως	ῥάον	ῥάστα

## EXERCISE LXIX

And after many years the Greeks founded more and greater colonies in Italy and Sicily and in the regions towards Thrace and round the Euxine Sea. But at last in the two hundred years before the Persian War when Greece had become richer and more powerful than before, all the arts were at their height and especially poetry; and at the same time (μέν . . . δέ: *lit.* 'on the one hand . . . on the other') the tyrants began to establish themselves in most of the cities. Of these poets the best and most celebrated was Alcaeus of Mytilene, and of the tyrants the most powerful was Peisistratus the Athenian. Now these two once met in battle; for Peisistratus went on a campaign to Asia Minor, wishing to help the Athenians who were trading in the Euxine Sea, and captured Sigeum, a city on the Hellespont. But Pittacus, being then tyrant of the island of Lesbos, since he desired

both to expel the Athenians from Sigeum and equally (*lit.* 'not less') to prevent them from their trading, led out with all speed the Mytilenaeans against them. And there went forth with him, although he was from the beginning very hostile towards him, Alcaeus too, priding himself greatly on his splendid armour, as he himself relates.

## EXERCISE LXX

1. αἱ δὲ πόλεις αἱ τῆς Ἑλλάδος πολλῶ ἐγένοντο μείζους καὶ δυνατώτεραι ἐν τοῖς ἔτεσι τοῖς πρὸ τῶν Μηδικῶν. 2. πότε δὲ ἤκμαζον μάλιστα αἶδε αἱ τέχναι; 3. οὕτως οὖν ὅλος τ' ἦν ὁ Πεισιστράτης ῥᾶον ὠφελεῖν τοὺς ἐν τῷ Εὐξείνῳ ἐμπορευομένους. 4. καὶ ῥᾶστα καταλαβὼν τὴν πόλιν τῷ μεγάλῳ στρατεύματι ἐξέβαλε τοὺς ἑαυτῷ ἐχθρούς. 5. οἱ μὲν γὰρ πολῖται ἐξῆλθον ἐς μάχην ἀγαλλόμενοι τοῖς καλοῖς ὅπλοις, οἱ δὲ πολέμοι ἀμείνον αὐτῶν ἐμαχέσαντο (or ἐμάχοντο, *if the English is taken for a description, not merely a statement*). 6. οἱ δὲ βάρβαροι ἦσαν τοὺς στρατιωτὰς τούτους δειλοτάτους ὄντας (or πεφύκοντας). 7. αἰσχίον γὰρ ἐστὶ βάρβαρον γενέσθαι τοὺς τρόπους ἢ τοιοῦτον πεφυκέναι. 8. ἐκεῖνος δὲ ὁ τύραννος οὐ ξυνήδεν ἑαυτῷ ἐχθιστος ὦν ἀπᾶσιν τοῖς πολῖταις. 9. αἱ μὲν πλείσται τῶν ἀποικιῶν τῶν Ἑλληνικῶν ἐγγύταται εἰσὶν τῆς θαλάσσης, ἀνωτέρω δ' εἰσὶν ἐλάχισται. 10. τούτους γὰρ τοὺς νεανίας ἐπαίδευσαν ἀνδρείους εἶναι, καίπερ δειλοτέρους ὑπάρχοντας.

## EXERCISE LXXI

(b) *Indic.* βεβούλευμαι κτλ. *Inf.* βεβουλευσθαι.

(c) *Indic. Mid. Pf.* 3 *Sg.* λέλυται. 1 *Plu.* λελύμεθα. *Plupf.* 3 *Sg.* ἐλέλυτο. 1 *Plu.* ἐλελύμεθα.

(d) We have been trained, thou hadst been set free (or, *if Middle*, hadst ransomed), to have been set free (or have ransomed), he had had sacrifice offered (*i.e.* in order to take

the auspices), thou hast made a campaign (in command of the army), thou didst make a campaign (in command), thou wast campaigning (in command), thou wilt have (*i. e. get*) trained, he has taken counsel.

## EXERCISE LXXII

So then<sup>1</sup> the Mytilenaeans marched to Sigeum in such wise. But as the Lesbians were suffering many terrible calamities in the battle on that occasion, the poet Alcaeus, as Herodotus says, did himself escape (*lit. 'ward off'*) death; but the Athenians took his armour—cast away in his flight—and hung it up in the shrine of Athena at Sigeum. Alcaeus himself, taking care that those at home should not weep for him as killed in battle, announced to Melanippus, one of his friends, his misfortune, either by a letter or by an ode, in some such fashion as this: 'I indeed am safe, O Melanippus, but not my armour; for as I cast it away, the Athenians hung it up in (*lit. 'into'*) the shrine of the grey-eyed goddess. Know then that I have escaped and am now in safety, though to my shame my shield has been (*lit. 'my shield having been'*) left behind. Thus badly then have I fared; but do thou have pity, my friend, for surely thou wilt not reproach me, and tell those at home that I am safe.' For in truth not every poet wears armour well (*lit. 'armour befits not well every poet'*), not even if it be quite the handsomest.

## EXERCISE LXXIII

1. *τίνες ποτ' οὖν ἀνεκρέμασαν τὰ ὅπλα ταῦτα ἐν τῷ Ἀθηναίῳ;* 2. *οἱ δὲ Λέσβιοι ἀπέφυγον ἀπὸ τοῦ Σιγείου ῥίψαντες τὰς ἀσπίδας.* 3. *ταῦτα οὖν ἔπραξαν εὐλαβούμενοι ὅπως σωθήσονται ἐς τοὺς ἑαυτῶν οἴκους.* 4. *οὕτως οὖν ἔσχον τὰ μὲν ὅπλα αὐτῶν τὰ ἀπορριφέντα οἱ πολέμιοι, οἱ δὲ στρατιῶται αὐτοὶ ὁμῶς ἀποφυγόντες ἐν ἀσφαλείᾳ ἤδη εἰσίν.* 5. *ταύτας δὲ τὰς*

<sup>1</sup> *ὁ οὖν* means 'to return to the main story' (after the digression about a particular man).

*ἀσπίδας ὅμων οἱ Ἀθηναῖοι ἀνεκομίσαντο ἐς Ἀθήνας.* 6. *μέμφεσθαι μὲν σοι οὐκ ἐθέλω, οὐδ' εἰ τυγχάνεις δειλότερος ὢν ὅπλα δὲ οὐ φαίνεται σοι πρέπειν.* 7. *ἥδη γὰρ πλείω ἢ ἑκατὸν εἴκοσι σταδίου πορευθέντες, βεβουλεύκαμεν ἀνωτέρω ἵνα.*

## EXERCISE LXXIV

*Sg.*

1 λέλειμμαι	ἦγμαι	ἐκεκομίσμην
2 λέλειψαι	ἦξαι	ἐκεκόμισο
3 λέλειπται	ἦκται	ἐκεκόμιστο

*Plu.*

1 λελείμμεθα	ἦγμεθα	ἐκεκομίσμεθα
2 λέλειφθε	ἦχθε	ἐκεκόμισθε
3 λελειμμένοι εἰσίν	ἦγμένοι εἰσίν	κεκομισμένοι ἦσαν

*Du.*

2 λέλειφθον	ἦχθον	ἐκεκόμισθον
3 λέλειφθον	ἦχθον	ἐκεκομίσθην

2 *Sg.* ἦγγελο

πέπλεξο

πέπεισο

*Plu.* ἦγγελθε

πέπλεχθε

πέπεισθε

*Du.* ἦγγελθον

πέπλεχθον

πέπεισθον

## EXERCISE LXXV

(a) *ἄκουε, ἀκουέτω κτλ. πλεῦσον, πλευσάτω κτλ.*

(b) *σῶζον, σῶξέσθω κτλ. μέμψαι, μεμψάσθω κτλ. κόπηθι, κοπήτω κτλ. κρίθητι, κριθήτω κτλ.*

(c) 1. Let them send him away without a hearing. 2. Towards us, O Thebans, be not hostile. 3. For me, it is a noble thing to die here; as for yonder men, let them flee without coming to close quarters with the enemy. 4. Let him not wish to lead away the hoplites before seeing the enemy's camp. 5. Let the Corinthians therefore sail away from Corcyra before the fleet from Athens arrives. 6. Let their hands be cut off, before they steal something. 7. It was not easy to know the charges before (our) trial (*lit. 'being tried'*).



(d) 1. εἰπάτω οὖν ὑμῖν τίνα βούλεται ἰδεῖν πρὶν ἀποθανεῖν. 2. ἐκπαρευθεῖς δὲ ὁ στρατηγὸς ἐλθέτω ἐς χεῖρας τοῖς πολεμίοις πρὶν ἐπανελθεῖν τοὺς πρέσβεις. 3. μηδὲν οὖν λεγόντων σήμερον οἱ ὑπηρέται· προσδεχέσθων δὲ τὸν δεσπότην καὶ τοὺς υἱοὺς αὐτοῦ. 4. ἐκκώψατε εὐθὺς τὰς πύλας, ὧ στρατιῶται, πρὶν φανῆναι τοὺς πολεμίους. 5. εἰ δὲ οὕτως ἔχει τοῦτο, εὐθὺς ἀπελθόντων ἀπ' Ἀθηνῶν πρὶν χεῖρόν τι γενέσθαι. 6. σμῖκρον οὖν χρόνον παυσάσθων μανθάνοντες πρὶν οἰκαδε ἀπελθεῖν.

## EXERCISE LXXVI

Of the lyric-poets of Lesbos and likewise of (all) Greece too, Sappho was at once the most accomplished, the most delightful, and the most renowned. But she became an exile from her native land, just as did many others also in those days, for she had quarrelled with the tyrant, and for a long time she lived in Sicily. Of her songs only<sup>1</sup> two have survived for us in their entirety, with a few fragments, of which the majority<sup>2</sup> have been preserved by the grammarians, such as this one:

'Sweet-voiced harbinger of spring, the nightingale'; and this, in which Sappho bids some woman not to live neglecting art and letters—if indeed one may translate it into the Attic dialect: 'One day thou wilt lie dead and there shall be no remembrance of thee, neither then nor thereafter; for thou hast no part in the roses that spring in Pieria. But in the house of Hades too thou shalt pass to and fro darkling, wafted forth with the obscure dead.'

But it will be much better for you to fix the melody of the lines in your memory thus, just as they have been left (to us) from Sappho herself in the Aeolic dialect.

<sup>1</sup> This was true when *Deigma* was published; but considerable other portions of Sappho's work have since been discovered in papyri: see e.g. in the *Class. Rev.* for 1919.

<sup>2</sup> Distinguish everywhere between πολλοί many and οἱ πολλοί the majority (and also the people, the multitude, like τὸ πλῆθος).

## EXERCISE LXXVII

1. εἰπέ δὴ μοι τίνες ἦσαν οἱ τε σοφώτατοι καὶ οἱ εὐδοκιμώτατοι τῶν μελοποιῶν τῶν Ἑλληνικῶν. 2. ἐς ἔχθρᾶν δ' ἐλθεῖν τῷ βασιλεῖ οὐκ ἐθέλων ἀπὸ τῆς πατρίδος ἀπέφυγε καὶ πολλοὺς διῆγεν ἐνιαυτοὺς (οἱ πολλὰ ἔτη) Ἀθήνησιν. 3. δύο δὲ μόνον φασὶν ὧδ' αὖς περιγεγενῆσθαι ἀκεραίους. 4. σώσει γὰρ ὁ γραμματικὸς τὰ ἀποσπάσματα ταῦτα βουλόμενος ἀποφαίνειν τὴν Αἰολίδα γλῶσσαν. 5. ἡ δὲ δόξα ἡ τοῦδε τοῦ ποιητοῦ περιγίγνεται ἀκεραῖος. 6. ἂρ' ἀκούεις τῶν ἀηδόνων<sup>1</sup> τῶν τὸ ἔαρ ἀγγελλόντων (οἱ τῶν τοῦ ἥρος ἀγγέλων); 7. οἱ δὲ φυγάδες οὐδὲν μετέχουσι τῆς ἔχθρᾶς ταύτης. 8. ἀλλ' οὐχ ἅπασι δηλώσομεν τὰ ῥόδα ἐκεῖνα τὰ ἐκ τῆς Πιερίας· μόνοι γὰρ οἱ ἐλευθέρως πεπαιδευμένοι ἴσασι τὸ κάλλος αὐτῶν.

## EXERCISE LXXVIII

(a) καλῶ, καλεῖς κτλ. καλοῦμαι, καλῇ οἱ καλεῖ κτλ. ποιῶ, ποιεῖς κτλ. ποιῶμαι, ποιῇ οἱ ποιεῖ κτλ. ἥτουν, ἥτεις κτλ. ἥτοῦμην, ἥτοῦ κτλ. βοήθει, βοηθείτω κτλ.

(b) ἐπιθυμῶ, ἐπιθυμῆσαι, χωρεῖς, χωρήσεις, διηγῇ διηγῆσθαι.

(c) σφαλοῦμεν, σφαλεῖτε, σφαλοῦσι(ν). σφαλούμεθα, σφαλείσθε, σφαλοῦνται. ἀρούμεν, ἀρεῖτε, ἀρούσι(ν). ἀρούμεθα, ἀρεῖσθε, ἀροῦνται. φροντιοῦμεν, φροντιεῖτε, φροντιοῦσι(ν). φροντιοῦμεθα, φροντιεῖσθε, φροντιοῦνται.

(d) πνέω, πνεῖς, πνεῖ, πνέομεν, πνεῖτε, πνέουσι(ν), πνεῖτον, πνεῖτον.

<sup>1</sup> See *Deigma*, p. 201, for this genitive.

## EXERCISE LXXX

(a) I must take it then, boys, so it seems (*lit.* 'as you seem'), that you ask me to recall for you something more from the fragments of Sappho. Then I will tell you this one.

A certain philosopher, you must know, praising Socrates for his noble death, as having waited for death in prison most bravely and calmly, although his friends were weeping, records among other things that he reproached his wife Xanthippe because she was grieving and lamenting aloud; and moreover the philosopher mentions in the same place with regard to Sappho that she in the same way, when she was dying, reproved her daughter in these words: '(Weep not), surely it is not right there be any wailing (heard) in a house in which the Muses love to stay.' But if you desire to hear the actual verses, they seem to have been written in something like this shape:

'For in a dwelling which the Muses haunt, it is not right that wailing should be; nay, this beseems us not.'

(b) And yet another most beautiful fragment, as I remember, one grammarian quotes; (it runs) in some such way as this:

'O Evening-star, that bringest home all things which the unveiling light of dawn drove apart, home thou bringest sheep, home thou bringest goat, home to the mother thou bringest back her child.'

After all these men-of-letters are clearly quite human (*lit.* 'men', *homines*) and deserve to be praised; for if they quote these lines in their teaching merely as examples, yet many of the examples which they select have surpassing beauty (*lit.* 'are eminent in beauty').

## EXERCISE LXXXI

1. τὸ δὲ ἀπόσπασμα τόδε μάλα ἐπαινέται ὑφ' ἡμῶν πάντων ὡς κάλλει ὑπέρεχον πολλῶν ὧν<sup>1</sup> ἐξέλεξας παραδειγμάτων. 2. ἀλλ' οὐκ ἐπιθυμοῦμεν μαθεῖν διότι ἐκεῖνος ὁ φιλόσοφος ἐμέμψατο τῇ γυναικί. 3. διὰ τὸ κάλλος (οἱ ἐπὶ τῷ κάλλει) δὴ μόνον ἐμοί γε δοκεῖς, ὦ φίλε, ἐπαινεῖν αὐτήν. 4. αἰτοῦμέν σε δὴ ἄγειν τοὺς τραγούς καὶ τὰ πρόβατα ἐς τοὺς ἀγρούς, μὴ παρὰ τὸν ποταμόν. 5. διὰ τί οὐκ ἤτοῦ τὰ ἀργυρὰ κανᾶ ἐκεῖνα; 6. εἰ γὰρ ἀλγείς τὴν χεῖρα (εὐλαβοῦ<sup>2</sup>) ὅπως μεταπέμψῃ τὸν ἱατρὸν. 7. ἐρώτᾳ τὸν φιλόσοφον τί μάλιστα βούλεται εἶδέναι. 8. ὅπως τοίνυν αἰτήσεις αὐτὸν διηγείσθαι σοι ἔτι πλείους μύθους (οἱ εἰμυλῶς πλείω) περὶ τοῦ Σωκράτους.

## EXERCISE LXXXII

(a) *Pres. Indic.*: *Act.* νικῶ, νικᾷς κτλ. *Pass.* νικῶμαι, νικᾶ κτλ. *Imperf.*: *Act.* ἐπήδων, ἐπήδᾳς κτλ. *Mid.* ἐκοιμώμην, ἐκοιμῶ κτλ. *Pres. Imper.* *Act.* σίγα, σιγάτω κτλ. *Pres. Ptc. N. Sg. Masc.* κοιμώμενος. *Fut. Mid.* *Indic.* πειράσομαι, πειράσῃ κτλ. *Fut. Mid. Inf.* πειράσεσθαι.

(b) *Pres. Ptc. Act. of τολμᾶν*

		<i>M.</i>	<i>F.</i>	<i>N.</i>
<i>Sg.</i>	<i>N. V.</i>	τολμῶν	τολμῶσα	τολμῶν
	<i>A.</i>	τολμῶντα	τολμῶσαν	τολμῶν
	<i>G.</i>	τολμῶντος	τολμώσης	τολμῶντος
	<i>D.</i>	τολμῶντι	τολμώσῃ	τολμῶντι
<i>Plu.</i>	<i>N. V.</i>	τολμῶντες	τολμῶσαι	τολμῶντα
	<i>A.</i>	τολμῶντας	τολμώσας	τολμῶντα
	<i>G.</i>	τολμῶντων	τολμώσων	τολμώντων
	<i>D.</i>	τολμῶσι(ν)	τολμώσαις	τολμώσι(ν)

<sup>1</sup> δ is correct, but far less idiomatic. See *Deigma*, p. 283.

<sup>2</sup> This verb is better omitted altogether, see § 146.



*Dem.* N. V. A. *τολμώντε* *τολμώσα* *τολμώντε*  
G. D. *τολμώντων* *τολμώσαιν* *τολμώντων*

(c) 1. *διὰ τί δὴ σιγᾶς;* 2. *νικάτω τοῖνον τοὺς ἐν ταῖς νήσοις.* 3. *ἀλλ' οὐδεὶς ἐτόλμα εἰπεῖν.* 4. *ἄρ' εἶδες τοὺς τράγους πηδῶντας;* 5. *οὗτοι δὲ προσεδόκων πολλὰς τιμὰς, προθύμωτατοι αὐτῶν ὄντες.*

## EXERCISE LXXXIII

(a) Listen now to some account of the tyrants (*lit.* 'something about'): 'There is nothing in the affairs of men (*lit.* 'on the level of men') either more wicked (*lit.* 'contrary to right') or more defiled with blood than a tyrant' (or in English also 'the tyrant', 'your tyrant' as a class), the Corinthians once said. But let no one of you think that the tyrants always did wrong and accomplished nothing that was good. For not only did they prompt men to excellence—having established contests (in public) of every kind—but also, setting in order the cities themselves, made the life of the citizens better, and, in a way, advanced liberty and self-government; so that they were worthy of being honoured also and not altogether hated.

(b) But some one will say 'Did tyrants then increase liberty?' At any rate after seizing absolute power, with the help of the people (*lit.* 'with the people co-operating') they not only kept back enemies and barbarians, but also crushed the oligarchs in their cities; and yet they were wont to deceive the people with their abundant promises (*lit.* 'promising many things'); and, often having proved themselves cruel and murderous in the very process of gaining control of affairs, at last they came to be hated. For turning to high-handed conduct,<sup>2</sup>

<sup>1</sup> Observe this use of *κατά*. So *τὸ κατ' ἐμέ* 'so far as I am concerned'; so in a more literal sense *κατὰ γῆν* 'by land', *κατ' ἀγρούς* 'in the fields'.

<sup>2</sup> *ὑβρίς* implies insolent contempt for everything, including the laws, that stands in the way of one's desires, and always suggests violent consequences.

they utterly forgot moderation, as for example Periander at Corinth, about a hundred years (*lit.* 'in about the hundredth year') before the Persian Wars. For Theognis the poet speaks thus to Cynrus:

'Be urgent for naught too much; in all things the middle way is best; and thus, O Cynrus, wilt thou win virtue that it is hard to gain.'

But will you not tell us this, what you mean by 'naught too much'?

It is indeed difficult to explain well the happy utterances of wise men (*lit.* 'the things said happily by wise men'), and, I think, they need a philosopher to tell their meaning in full (*δια-*). But you shall hear the story of the emerald of Polycrates; for in that way you will best understand what the proverb means.

## EXERCISE LXXXIV

1. *πρῶτον μὲν οἱ τύραννοι ἐπειρῶντο φροντίζειν ὅπως βελτίω ποιήσουσι τὸν βίον τῶν ἀνθρώπων.* 2. *ἐπεὶ νικήσαντες τοὺς ἐξωθεν πολεμίους κατεπάτουν τοὺς ὀλίγους.* 3. *τῶν δὲ πολιτῶν συμπρασσόντων οἱ τύραννοι κατέλαβον τὸ τυραννικὸν κράτος.* 4. *μετὰ δὲ ταῦτα ἡπάτων τὸ πλῆθος οὕτω δὲ ἐς μῖσος ἤλθον διὰ τὴν τε ὁμότητα καὶ ἀδικίαν (or better: ὁμοί τε καὶ ἀδικοὶ γενόμενοι).* 5. *ὅπως διὰ παντός, ὦ παῖ, μήποτε ἐπιλήσῃ τῆς μετριότητος οὕτω γὰρ εὐδαιμονήσεις (or εὐδαιμόνως ἔξεις).* 6. *πῶς οὖν βέλτιστα γινώσκειν ὃ τι λέγει ἐκείνη ἢ παροιμία;* 7. *εὖ γὰρ πράξεις, εἰ ποιήσεις τὰ δίκαια τὴν τε ἐλευθερίαν τῶν πολιτῶν αὐξάνων καὶ τὴν αὐτονομίαν.* 8. *εἰ δὲ γενήσῃ ὁμός, οἱ ὀλίγοι οἱ ἐν τῇ πόλει τῇδε πειράσσονται σε ἐκβάλλειν τοῦ πλῆθους αὐτοῖς συμπράσσοντος.* 9. *οὐδεὶς γὰρ ἀδικὸς ὅστις οὐχ ὑπὸ πάντων μισεῖται, οὐδὲ δίκαιος ὅστις οὐ τιμᾶται.* 10. *τίς γὰρ ἦν ἐν αὐτοῖς ὅστις ἐπειρᾶτο (or πειρώμενος) αὐτὸς τε βελτίων γίνεσθαι καὶ εὖ ποιεῖν τοὺς φίλους;*

<sup>1</sup> *δέομαι* is nearly always personal.

## EXERCISE LXXXV

(a)	M. F.		N.
N.	εὐνους		εὐνουν
A.		εὐνουν	
G.		εὐνου	
D.		εὐνω	
	M.	F.	N.
N.	ἀπλοῦς	ἀπλῇ	ἀπλοῦν
A.	ἀπλοῦν	ἀπλῆν	ἀπλοῦν
G.	ἀπλοῦ	ἀπλῆς	ἀπλοῦ
D.	ἀπλῶ	ἀπλῇ	ἀπλῶ

(b) *Pres. Indic.*: *Act.* ἀξιῶ, ἀξιοῖς κτλ. *Pass.* ἀξιόμαι, ἀξιοῖ κτλ. *Impf. Indic.*: *Act.* ἐξημίου, ἐξημίου κτλ. *Pass.* ἐξημιόμην, ἐξημιόμην κτλ. *Pres. Plc. Nom.* *Sg.* ζημιῶν -οῦσα -οῦν, ζημιούμενος -η -ον. *Aor. Inf.* δουλώσαι, δουλωθῆναι. *Pres. Impv. Act.* πλήρου, πληρούτω κτλ.

(c)		Indic.
	Finl.	1st Aor.
1 Sg. Act.	ἀξιῶσω	ἡξίωσα
	πληρώσω	ἐπλήρωσα
Midl.	ἐναντιώσομαι	ἡναντιώσάμην <sup>1</sup>

## EXERCISE LXXXVI

(a) Tell me, boys, what you are expecting to-day; what do you expect, little Euripides? Ah! now I remember. So be silent. Seventy years (*lit.* 'in the seventieth year') before the Persian War, Polycrates was tyrant of Samos, a large island separated by a very narrow strait from Miletus (*lit.* 'from which to Miletus is a very narrow strait'). And he having acquired a mass of wealth by his own and his father's trading, enslaved the Samians and laid

<sup>1</sup> In this as in other verbs derived from compound nouns or adjectives (here *ἐναντίος* 'opposite') the augment takes its usual place.

claim to the supremacy of the sea. For he had many ships of war; having manned these he used to help the merchants and to punish severely those who tried to practise piracy. And so there was no one who dared to oppose Polycrates; but he became the most feared and the most powerful of the men of that time.

(b) Now for the good of the city besides many other works he constructed also<sup>1</sup> (round it) strong walls, some part of which still remains even now; and furthermore he drove (*lit.* 'cut') a cutting for a distance of eight stades through the mountain, eight feet wide and equally deep; and besides this a trench in the cutting; and then he brought water to the city through earthenware pipes laid in the trench. Herodotus saw this very (*δῆ*) trench, greatly marvelling; and even now it is possible to see it—indeed (*lit.* 'just as') I once saw it myself, lamp in hand (*lit.* 'carrying a lamp'); but for all that you boys must take care that you do not fall into the trench—for it is deep.

Yes, but we are much more eager, at least if we may, to see that emerald.

Silence, you rascal! But cheer up, boys; for if you will wait (*lit.* 'having waited') a little you shall see it clearly, at least with the mind's eye.

## EXERCISE LXXXVII

1. περιβαλόμεθα γὰρ δύο<sup>2</sup> ἰσχυρὰ τείχη ὥστε οὐδεὶς νῦν οἶός τ' ἐστὶ (or νῦν ἐστὶν ὅστις δύναται, 3 sg. 'is able') δουλώσασθαι ἡμᾶς. 2. οὐδεὶς οὖν οἶός τ' ἐστὶ περιποιησάμενος τὸ τῆς θαλάσσης κράτος κατέχειν αὐτὸ πεντηκοντόρων μὴ παρουσῶν (or ἀνευ πεντηκοντόρων). 3. τὸ δὲ ὕδωρ ἐσήγετο ἐς τὴν πόλιν διὰ σωλήνων ἐν βαθείαις τάφροις κειμένων τμηθείσαις διὰ τοῦ ὁρους. 4. νῦν δὲ

<sup>1</sup> Idiomatic English would demand a freer rendering: 'Now the chief of the many buildings which he carried out for the good of the city were strong walls round it.'

<sup>2</sup> The plural of a noun is more often used than the dual with *δύο* in literature after Homer; see § 9, REM. 1.



δεῖ ἡμᾶς πληρώσαντας τὰς ναῦς ζημιῶν τοὺς τολμῶν-  
τας πολεμεῖν πρὸς ἡμᾶς. 5. ἐτόλμησαν οὖν οἱ Ἀθηναῖοι  
ἐπέρχεσθαι τοῖς Λακεδαιμονίοις· τούτῳ δὲ τῷ πολέμῳ  
ἐστὶ μάλιστα δισχιλία τριακόσια τεσσαράκοντα πέντε  
ἔτη, τῇ δὲ τυραννίδι τῇ τοῦ Πολυκράτους δισχιλία τετρα-  
κόσια ἐβδομήκοντα τέσσαρα. 6. ὁ δὲ βασιλεὺς οὗτος  
ἡλίου τεμείν μέγα τι δρυγμὰ στάδια ἐξήκοντα μακρὸν  
καὶ πέντε καὶ εἴκοσι βαθύ. 7. ὅπως οὖν ὄψῃ ποτὲ τοῦτο.

## EXERCISE LXXXVIII

(a) κατέστησεν, 3 sg. 1st aor. indic. act. of καθί-  
στημι, 'he set up, established'. τὰ καθεστῶτα, nom.  
(or acc.) plu. N. pf. ptc. act. of καθίστημι, 'the settled or  
established (order of) things', e.g. 'the constitution'.  
ἀνίστατε, 2 plu. pres. indic. (or impv.) act. of ἀνίστημι,  
'you are setting up, restoring' (or 'set up, restore'), or  
impf. indic. act. 'you were etc.' ἀναστήσετε, 2 plu.  
fut. indic. act. of ἀνίστημι, 'you will set up, restore, drive  
away'. ξυνέστησαν,<sup>1</sup> (1) 3 plu. 1st aor. indic. act. of  
ξυνίστημι, 'they set together, united, composed, arranged';  
or (2) 3 plu. 2nd aor. indic. act. of ξυνίστημι, 'they stood  
together, came together'. ἀφιστᾶσιν, (1) 3 plu. pres.  
indic. act. of ἀφίστημι, 'they are removing, making to  
revolt, setting apart'; or (2) dat. plu. M. (N.) pres. ptc.  
act. of ἀφίστημι, 'to, for those who are making to revolt,  
setting apart'. ἀπέστη, 3 sg. 2nd aor. indic. act. of  
ἀφίστημι, 'he stood aloof from, revolted, withdrew from'.  
παριστᾶς, nom. sg. M. pres. ptc. act. of παρίστημι,  
'setting beside, presenting before one'. παραστᾶς,  
nom. sg. M. 2nd aor. ptc. act. of παρίστημι, 'having stood  
(or come to stand) beside, having come near'. ἐξίστα-  
μεν, 1 plu. pres. (or impf.) indic. act. of ἐξίστημι, 'we are  
(or were) putting out of place'. ἐκστήσομεν, 1 plu.  
fut. indic. act. of ἐξίστημι, 'we shall put out of place'.  
ἐφίστην, 1 sg. impf. indic. act. of ἐφίστημι, 'I was

<sup>1</sup> Observe carefully the ambiguity of this particular form  
ἐστησαν.

setting over, placing in charge of, I was checking'.  
ἐπέστην, 1 sg. 2nd aor. indic. act. of ἐφίστημι, 'I was  
set over, in charge of; I halted, stopped'. οἱ ἐπιστάντες,  
nom. plu. M. 2nd aor. ptc. act. of ἐφίστημι, 'those who  
had been set over, in charge of; the officers in command'.  
μεταστήσαντες, nom. plu. M. 1st aor. ptc. act. of  
μεθίστημι, 'having replaced, having changed'. ἐνέ-  
πρησας, 2 sg. 1st aor. indic. act. of ἐμπύμπρημι, 'thou  
didst set on fire'. ἐμπρήσας, nom. sg. M. 1st aor. ptc.  
act. of ἐμπύμπρημι, 'having set on fire'. ἐμπλήσαι,  
1st aor. inf. act. of ἐμπύμπρημι, 'to have filled' (in indirect  
speech); 'to fill' (a single, complete action—the regular  
use of the aor. inf.).

(b) Indic.: Pres. ἀνίστημι, ἀνίστης κτλ. Impf.  
ἀνίστην, ἀνίστης κτλ.—Pres. καθίστημι, καθίστης  
κτλ. Impf. καθίστην, καθίστης κτλ.

(c) Indic.: 2nd Aor. μετέστην, μετέστης, μετέστη,  
μετέστημεν, μετέστητε, μετέστησαν μετέστητον, μετε-  
στήτην.—ξυνέστην, ξυνέστης κτλ. Perf. μεθέστηκα,  
μεθέστηκας, μεθέστηκε(ν), μεθέσταμεν, μεθέστατε,  
μεθέστασι(ν), μεθέστατον, μεθέστατον.—ξυνέστηκα,  
ξυνέστηκας κτλ.

(d)

	2nd Aor. Inf.	2nd Aor. Ptc.
ἀντιστῆναι	N. Sg. ἀντιστάς	ἀντιστᾶσα ἀντιστάν
	N. Plu. ἀντιστάντες	ἀνιστᾶσαι ἀντιστάντα
παραστῆναι	N. Sg. παραστᾶς	παραστᾶσα παραστάν
	N. Plu. παραστάντες	παραστᾶσαι παραστάντα

(e)

	Pf. Inf.	Pf. Ptc.
ἀφεστάναι	N. Sg. ἀφεστῶς	ἀφεστῶσα ἀφεστός
	N. Plu. ἀφεστῶτες	ἀφεστῶσαι ἀφεστῶτα

ἐφεστάναι, ἐφεστῶς κτλ. ἐξεστάναι, ἐξεστῶς κτλ.

(f) 1 Sg. Fut. Mid. ἐμπλήσομαι. 1 Sg. 1st Aor. Mid. ἐνε-  
πλησάμην.



(g) 1. ἀνέστησαν οὖν οἱ Λαριῆς τοὺς Ἀχαιοὺς. 2. καὶ τούτων πολλοὶ ἀνέστησαν ἐς τὴν Ἰωνίαν. 3. ὁ δὲ Πολυκράτης ἀποστήσας (or καταπαύσας) τῆς ἀρχῆς τοὺς ὀλίγους κατέστησε τὰ τῶν Σαμίων. 4. Πιττάκῳ δὲ μαχομένῳ παρέστη ὁ Ἀλκαῖος. 5. οἱ δὲ Ἀθηναῖοι ἀνέστησαν ἐν τῷ τροπαίῳ (αὐτῶν) τὰ τοῦ Ἀλκαίου δπλα. 6. οἱ δὲ Λέσβιοι οὐχ οἶοί τ' ἦσαν ἀντιστῆναι τῷ ἡμετέρῳ στρατεύματι. 7. καὶ ἀποστήσαντες τοὺς νησιώτας ἀπὸ τῶν βαρβάρων ξυστήσομεν αὐτοὺς τοῖς ἄλλοις Ἕλλησιν. 8. ἀλλ' οὐ δεῖ ὑμᾶς μεθιστάναι τοὺς ἐνοικοῦντας ἐς τὴν ἀρχὴν τῶν βαρβάρων.

## EXERCISE LXXXIX

Polycrates, then, having thus become master of the Samians was established in his power. He drove out all his (private) enemies from Samos—for he was anxious that they should not depose him—and, as we have already seen, organized the affairs of the island well. Yet the fact that he was prospering overmuch did not escape the notice of Amasis, king of Egypt. And he accordingly, in his concern for Polycrates, wrote this letter.

<sup>1</sup>To Polycrates Amasis sends greeting. It is indeed pleasant to learn that one who is a friend and bound (to me) by ties of hospitality is prosperous; but me, who know how jealous heaven is, your great good fortunes fail to satisfy. For never yet have I heard (lit. 'know by having heard in story') of a man so prosperous who did not come to misfortune and at last perish miserably root and branch. So do you now follow my advice; and with regard to (or 'to guard against') your good fortunes, take some such course as this: consider what thing you value most and what will pain you most at heart if you lose it, and then fling this thing away.

Now Polycrates had a seal set in gold which he used to wear, which was of emerald, the work of Theodorus the son of Telecles, a Samian. Following therefore the

advice of Amasis, the tyrant went on board a galley of fifty oars and sailed far out from Samos and cast away this seal-ring into the sea.

## EXERCISE XC

1. οὗτος οὖν ὁ τύραννος ἀναστήσας τοὺς ἐχθροὺς καθειστήκειν ἐν τῇ ἀρχῇ. 2. ἔφασαν δέ τινες, "εἰ μέλλετε μεθιστάναι τὰ νῦν καθεστῶτα, οὐδέποτε ἀνορθώσετε αὐτά". 3. καὶ τὸ πλῆθος τῶν Σαμίων παρέστη τῷ Πολυκράτει ἐναντιούμενῳ (or ἀνθισταμένῳ) τοῖς ὀλίγοις. 4. οὐδ' ἀπέστη ἀπ' αὐτοῦ τυράννου ἡδὴ γενομένου. 5. "εὐλαβοῦ δ'", ἔφη ὁ Ἀμᾶσις, "ὅπως μὴ οἴησθαι (2 sg. fut. indic. οἶμαι 'think') μέλλειν εὐτυχῶν διατελεῖν ἐς τὸ τοῦ βίου τέλος." 6. "τοῦτο δὲ ἀπόβαλε", φησί, "ὃ σοι δοκεῖ πάντων τῶν σῶν κτημάτων πλείστου ἀξίον." 7. ἀκούσας δὲ τοῦτο κατέστη ἐς ἀπορίαν ὃ τι ἀπορρίψει. 8. ἔπειτα πεντηκόντορον πληρώσας ἀνέβη ἐς αὐτὴν καὶ ἐκὰς ἐς τὸ πέλαγος ἐκπλεύσας ἀπέρριψεν σφραγίδα χρυσοῦν.

## EXERCISE XCI

(a) Indic. Act.: Pres. ἐφίημι, ἐφίης, ἐφίησι(ν), ἐφίεμεν, ἐφίετε, ἐφιαῖσι(ν), ἐφίετον, ἐφίετον. παρίημι, παρίης κτλ. Aor. ἐφῆκα, ἐφῆκας, ἐφῆκε(ν), ἐφείμεν, ἐφείτε, ἐφείσαν, ἐφείτον, ἐφείτην. παρήκα, παρήκας κτλ. Impf. ἀφίην,<sup>1</sup> ἀφίεις, ἀφίει, ἀφίεμεν, ἀφίετε, ἀφίεσαν, ἀφίετον, ἀφίετην. ἀνίην, ἀνίεις κτλ.

## Inf.

## Plc. N. Sg.

Pres. ξυνιέναι	ξυνιείς	ξυνιῖσα	ξυνιέν
Aor. ξυνεῖναι	ξυνεῖς	ξυνεῖσα	ξυνέν
Pres. μεθιέναι	μεθιείς	μεθιῖσα	μεθιέν
Aor. μεθεῖναι	μεθεῖς	μεθεῖσα	μεθέν

<sup>1</sup> Occasionally with double augment, e.g. 3 sg. ἡφίει.



(b) *Indic. Act.*: Pres. ἐπιτίθῃμι, ἐπιτίθης κτλ. *Impf.* παρεδίδουν, παρεδίδους κτλ. *ξυνετίθην, ξυνετίθεις κτλ.*

<i>Act.</i>	<i>Aor. Inf.</i>	<i>Aor. Ptc. N. Sg.</i>
ἀναθεῖναι	ἀναθείς	ἀναθείσα ἀναθέν
προδοῦναι	προδούς	προδοῦσα προδόν
ἐνδοῦναι	ἐνδοίς	ἐνδοῦσα ἐνδόν
ἀποδοῦναι	ἀποδοῦς	ἀποδοῦσα ἀποδόν

(c) ἐπετίθει, 3 sg. *impf. indic. act.* of ἐπιτίθῃμι, 'he was imposing'. ἀνατιθέασιν, 3 plu. *pres. indic. act.* of ἀνατίθῃμι, 'they are dedicating'. ἀνέθηκεν, 3 sg. *aor. indic. act.* of ἀνατίθῃμι, 'he dedicated'. *ξυνθεῖναι*, *aor. inf. act.* of *ξυντίθῃμι*, 'to put together, compose' (or in indirect speech usually 'to have put together, composed'). *παρίασιν*, 3 plu. *pres. indic. act.* of *παρίημι*, 'they are letting pass, go by', 'they permit'. ἀφέντα, (1) *acc. sg. M. or (2) nom. acc. plu. N. aor. ptc. act.* of ἀφίημι: (1) 'the one (acc.) who has let go away, dismissed' or (2) 'the things which have let go away'. ἐφεῖναι, *aor. inf. act.* of ἐφίημι, 'to let pass to, depute' (or in indirect speech usually 'to have let pass to, deputed'). ἀνιέναι, *pres. inf. act.* of ἀνίημι, 'to be letting go, to be remitting, neglecting'. *ξυνέεσαν*, 3 plu. *impf. indic. act.* of *ξυνίημι*, 'they were understanding, comprehending'. ἐφήσομεν, 1 plu. *fut. indic. act.* of ἐφίημι, 'we shall let pass to, depute'. ἐνεδίδον, 3 sg. *impf. indic. act.* of ἐνδίδωμι, 'he was giving in'. *προδιδόασιν*, 3 plu. *pres. indic. act.* of *προδίδωμι*, 'they are betraying'. *παραδοῦναι*, *aor. inf. act.* of *παραδίδωμι*, 'to hand over' (or in indirect speech usually 'to have handed over'). *ξυνέεσαν*, 3 plu. *aor. indic. act.* of *ξυντίθῃμι*, 'they put together, composed'. ἀνείς, *nom. sg. M. aor. ptc. act.* of ἀνίημι, 'having remitted, let go, neglected'. ἀπέδωκεν, 3 sg. *aor. indic. act.* of

<sup>1</sup> For *παρίασιν* in *Deigma* read *παρίαιν* (*ἰάσιν* they let go, § 174, but *ἰάσιν* they go, come, § 266).

ἀποδίδωμι, 'he paid, rendered what was due'. *παρίεις*, *nom. sg. M. pres. ptc. act.* of *παρίημι*, 'permitting, letting go, letting pass'.

## EXERCISE XCII

(a) But on the fifth or sixth day after (*lit.* 'from the time at which', see § 318) Polycrates had<sup>1</sup> cast away his emerald, a fisherman 'casts into the sea his horn of ox', as the poets say, and, taking a fine large fish, thought fit to present it to Polycrates. 'For' said he 'I did not allow any one, O king, to take so big a fish (*lit.* 'it being so big') to market, but I resolved to set it before you, as being worthy of you and your rule.' But Polycrates,<sup>2</sup> being greatly pleased, said, 'Nay, but you have done well, and we will bid you to dinner, granting you a boon withal'. But the servants having cut open the fish found<sup>3</sup> in its belly the seal-ring of Polycrates. Thus, then, fared Polycrates. But when these things came to his hearing (*lit.* 'through his ears'), Amasis understood now what was fated and knew that Polycrates, since he thus exceeded all bounds in prosperity, was not destined to come to a good end. He resolved therefore to give up the friendship which he had with (*lit.* 'towards') the tyrant and also his alliance with him.

(b) And indeed not a long time after Oroetes, a Persian, being satrap of Cambyses at Sardis and wishing to destroy the power of the tyrant and of the Samians, sent<sup>4</sup> to Samos and by promising deceitfully much gold, persuaded Polycrates to proceed to Sardis and confer with him. But then he slew him and impaled his body. So the many good-fortunes of Polycrates, a man of high-handed presumption, came in the end to this.

<sup>1</sup> See *Deigma*, § 199.

<sup>2</sup> ὁ δέ 'and he, but he' commonly denotes a new subject as here.

<sup>3</sup> εὕρισκον, *hist. present.*

<sup>4</sup> The acc. is understood, as in English (ἀγγελον or the like).







of the god, should get Hippias, the son of Peisistratus, deposed. For Alcmaeon himself had once become wealthy, after he had entertained exceedingly well the Lydian envoys who came to Delphi from Croesus. And Croesus, on learning this, first sent for him to Sardis (for the rule of the Persians was not yet established in Asia Minor, but the Lydians, who had conquered the Ionians and reduced other races to subjection were at that time by far the most powerful of the peoples of Asia Minor).

(b) And when Alcmaeon arrived, Croesus offered him as much gold as he could carry away with him on his own person. But Alcmaeon devised the following plan: namely, he put on a large tunic with a deep fold (*lit.* 'having its fold deep'), and fastened on very wide top-boots, and when the treasury had been opened, in he went, and plunging into a heap of gold he filled first his top-boots with the gold, then his tunic, and last his hair and mouth. Then, when he came out of the treasury, dragging his boots with difficulty and looking like anything rather than a man, he met Croesus. But he, seeing him, laughed and gave him all that (amount) and a second amount no less than that.

## EXERCISE XCVII

1. τίς δὴ μεμίσθωται ζεύξαι τὸν ποταμὸν τῇ γεφύρῃ;
2. εἰ δὲ μὴ οὕτω χαριεῖται τῷ βασιλεῖ, ἥτοι ἀπολῇ σὺ ἢ ἀποστήσῃ (or *better* ἀποσταθήσῃ, § 195) ἀπὸ τῆς νήσου τῆσδε.
3. ὁ δὲ νεανίας ἐνδὺς τὸν τοῦ πατρὸς χιτῶνα καὶ ὑποδησάμενος τοὺς κοθόρνους αὐτοῦ ἔλαθεν τὴν μητέρα ἐξελθὼν ἐκ τῆς οἰκίας.
4. τὸν δὲ χιτῶνα ἐνδὺς ἐνεπλήσατο τὸν κόλπον τοῦ (χρυσοῦ) ψήγματος.
5. οἱ δὲ πειρᾶσθαι ἀξιούντες σὲ ἀπολλύναι αὐτοὶ ἀπολώλασιν.
6. εἰπὼν οὖν ὅτι εἶδες τὸν ἄνδρα πληρούμενον τοῦ χρυσοῦ τοὺς κοθόρνους, ὥμοσας καὶ αὐτὸς ὅτι τὸ ἀληθὲς ἔλεγες.
7. εἰ δὲ μὴ ἀνεψύχθη σήμερον ὁ θησαυρός, οὐδεὶς ἐσῆλθεν ἐς αὐτόν.
8. ἔλαθεν γὰρ κατάξας τὰς θύρας τοῦ νεῶ καὶ ξυμμίξας πάντα τὰ

ἐκεῖ. 9. εἰ δὲ οὕτως εἴχε τοῦτο, δεῖ ἡμᾶς εὐρεῖν ἄλλους ξυμμάχους καὶ ἀμείνους.

## EXERCISE XCVIII

(a) *στάς*, nom. sg. M. 2nd aor. ptc. act. of *ἵστημι*, 'having stood'. *τίθει*, 3 sg. impf. indic. act. of *τίθηναι*, 'he was putting'. *έτέθη*, 3 sg. 1st aor. indic. pass. of *τίθηναι*, 'he was put'. *δός*, 2 sg. aor. impv. act. of *δίδωμι*, 'give thou'. *έδοσαν*, 3 plu. aor. indic. act. of *δίδωμι*, 'they gave'. *δεδείχθαι*, perf. inf. pass. of *δείκνυμι*, 'to have been shown'. *έπίστασαι*, 2 sg. pres. indic. (deponent) of *έπίσταμαι*, 'thou knowest, understandest'. *έπιστήσαι*, 1st aor. inf. act. of *έφίστημι*, 'to set in command' (or usually in indirect speech, 'to have set in command'). *έπιστήναι*, 2nd aor. inf. act. of *έφίστημι*, 'to be set in command' (or usually in indirect speech, 'to have been set in command'). *έθου*, 2 sg. 2nd aor. mid. of *τίθηναι*, 'thou didst set, put, or make for thyself'. *ίᾱσι*, 3 plu. pres. indic. act. of *ίηναι*, 'they hurl'. *παρεῖτε*, 2 plu. aor. indic. act. of *παρίηναι*, 'you permitted'. *μέθες*, 2 sg. aor. impv. act. of *μεθίηναι*, 'let go'. *θείσαν*, acc. sing. F. aor. ptc. act. of *τίθηναι*, '(a woman) having put'. *τίθει*, 2 sg. pres. impv. act. of *τίθηναι*, 'put, set thou' (with the idea of continuance, attempt or the like, in the pres.). *δοῦσι*, dat. plu. M. (or N.) aor. ptc. act. of *δίδωμι*, 'to or for those who have given'. *θές*, 2 sg. aor. impv. act. of *τίθηναι*, 'put thou, set thou'. *μεθέσθαι*, 2nd aor. inf. mid. of *μεθίηναι*, 'to let go one's hold of' (or usually in indirect speech, 'to have let go one's hold of'). *προίετο*, 3 sg. impf. indic. mid. of *προίηναι*, 'he was giving up, abandoning'. *προέσθαι*, 2nd aor. inf. mid. of *προίηναι*, 'to give up, throw away' (or usually in indirect speech, 'to have given up, thrown away'). *άνίεσθε*, 2 plu. impf. indic. mid. (or pass.) of *άνίηναι*, 'you were being let go free' (rarely present with the -i-, see DEIGMA, p. 168, footnote). *προδοθείσα*, nom. sg. F. 1st aor. ptc. pass. of *προδίδωμι*, '(she) having been betrayed'.



(b) ἔστημεν, καθίστη, θές, στήσονται, ἔστηκα, τοῦτο τέθηται, πολλὰ κατὰ νόμους καθέστηκεν, στήναι, δώσειν, ἐδίδουσαν, ἀφείθησαν, προησόμεθα οὐδέν, ἐνεδίδουσαν, ἀφείσαν ἡμᾶς.

(c) *Imperf. Indic.*: *Act.* καθίστην, καθίστη, καθίσταμεν, καθίστασαν. προὔδιδουν, προὔδιδου, προὔδιδομεν, προὔδιδουσαν. *παρετίθην, παρετίθει, παρετίθεμεν, παρετίθεσαν. Pass.* καθιστάμην, καθίστατο, καθιστάμεθα, καθίσταντο. προὔδιδόμην, προὔδιδοτο, προὔδιδόμεθα, προὔδιδοντο. *παρετιθέμην, παρετίθετο, παρετιθέμεθα, παρετίθεντο. 2nd Aor. Indic. Mid.* ἀνείμην, ἀνείτο, ἀνείμεθα, ἀνείντο. *παρεδόμεν, παρέδοτο, παρεδόμεθα, παρέδοντο. προὔθémην, προὔθετο, προὔθέμεθα, προὔθεντο.*

## EXERCISE XCIX

(a) But in the second generation the Alcmaeonidae became much more renowned amongst the Greeks than before. For Cleisthenes, tyrant at Sicyon, had a daughter whose name was Agariste, and he purposed to give her to wife to the best man that he should find of all the Greeks. He therefore had this proclamation made: 'Whosoever of the Greeks thinks himself worthy to become the son-in-law of Cleisthenes, let him come to Sicyon.' So there came there, as to a public (*lit.* 'proposed') contest, not only suitors from the rest of Greece, but from Athens in particular, Megacles the son of Alcmaeon and Hippocleides the son of Teisander. Now when they had all come, Cleisthenes first of all inquired the country and family of each, and afterwards, when they had declared this, he tried them thoroughly in respect of virtue and disposition and training. And they who came from Athens pleased him most, and of these Hippocleides pleased him more (than the other).

(b) But when the appointed day came, Cleisthenes

sacrificed a hundred oxen and set before (the suitors) a splendid dinner; and the suitors, after the dinner, proposed contests one with another in music and other arts. And Hippocleides, who had feasted sumptuously, bade the flute-player to play, and he began to dance himself, to his own satisfaction, no-doubt (*δήπου, scilicet, 'of course'*). But Cleisthenes, on seeing this, became very grave; Hippocleides however abated not a whit, but further bade some one bring in a table, and first of all having taken his stand upon it, he danced some Spartan figures, and then some Attic ones as well, and thirdly, standing upon his head on the table, curvetted and capered with his legs. At this (*οὖν*) Cleisthenes naturally grew angry and exclaimed, 'O son of Teisander, you have danced away your marriage'. But he, as though not understanding, (answered), 'Hippocleides cares not' (*lit.* 'to Hippocleides (there is) no care'). So then Cleisthenes said, 'To each of the other suitors I give a talent of silver, but to Megacles I betroth my daughter Agariste in accordance with the customs of the Athenians'.

It was of this same (*δῆ*) Agariste that Cleisthenes was the son, who established for the Athenians their democracy after Hippias the son of Peisistratus had been expelled. And of the same house (or family) on his mother's side was Pericles, of whom, if you wish, you shall hear more sometime later.

## EXERCISE C

1. ὁ δὲ αὐλητῆς αὐλήσει μετὰ τὸ δεῖπνον τοῖς ὀρχεῖσθαι δυναμένοις. 2. προθέντων οὖν τοῖς μνηστῆρσιν ἀγῶνα περὶ τῆς μουσικῆς. 3. καὶ καταστησάμενοι τὴν δημοκρατίαν οἱ Ἀθηναῖοι ἐγένοντο δυνατώτεροι ἢ τὸ πρότερον. 4. ὁ δὲ στρατηγὸς διαπειρᾶσάμενος<sup>1</sup> τῶν στρατιωτῶν τῆς ἀρετῆς, ἦδεν αὐτοὺς δυνησομένους καταλαβεῖν τὴν πόλιν τήνδε. 5. οἱ μὲν ἐνεδείκνυντο ἐμπειρίαν πολλήν, οἱ δὲ ἀπέστησαν τοῦ ἀγῶνος. 6. ὁ

<sup>1</sup> But see *Deigma*, § 220. Thucydides however has in compounds *ἐπειρᾶσθην* in preference to *ἐπειράθην* as aor. of *πειράσθαι*.



δὲ φίλος αὐτοῦ ἤγησεν αὐτὸν προέσθαι τὰ κάλλιστα τῶν ἐν τῷ θησαυρῷ. 7. ἀλλ' οὐκ ἐτόλμησαν ἐπιτίθασθαι τοῖς ἐμπόροις τοῖς τῆς Σάμου· μάλα γὰρ ἐφοβοῦντο τὸν Πολυκράτη. 8. φανερός δὲ ἦν σεμνυνόμενος, ἐκείνων οὕτως ἐχθρῶς διακείσθαι φαινομένων. 9. τῷ δὲ οἴνῳ οἱ πάλαι αἰεὶ ἐμείγνυσαν ὕδωρ. 10. εἰ δὲ κρεμᾶς σεαυτὸν, οὐδεὶς σοὶ βοηθήσει.

## EXERCISE CI

ἐκάθηρα, ἐθέρμηνα, ὠτρῦνα, ἐμαρτυράμην, ὤκειλα, ἐχαλέπηνα, ἐποίμην, ἡλάμην, ἡγείρα<sup>1</sup>, ἡῤφῶνα, ὠξῦνα, ἐσεμυνάμην.

## EXERCISE CII

But now I will tell you the story about a certain Gyges, an ancestor of Croesus. This Gyges, you must know, was a shepherd about four or five hundred years after the capture of Ilium, serving for hire the king of Lydia of that time. Now once when he was pasturing the flocks, suddenly a storm of rain came on and (there was) an earthquake and lo! a chasm in the earth in that place. So he descended into it and besides other marvellous things saw a hollow horse of bronze, which had windows, and through these he saw a corpse of superhuman size lying inside. Now the corpse had a gold ring on its hand; this then he drew off and departed. And not long after there was a muster of the shepherds; for month by month they used to send to the king a report of matters concerning the sheep. So he came there wearing the ring; and sitting down with the others, the moment he brought round the bezel of the ring towards himself to the inside of his hand,

<sup>1</sup> The same form serves also (in the Indic.) as aor. of ἡγείρω 'I arouse'; so that only the context can determine which of the two is meant.

he became invisible to the men that sat beside him. And so, wondering (at this), he brought round the bezel to the outside again and immediately became visible. He tested the ring therefore (to see) if it always had this power; and the result, as he found (*lit.* 'for him'), was this: whenever he turned the bezel round (*lit.* 'turning round') to the inside, he became invisible, when to the outside, visible. So on this account he contrived to accompany the messengers to the king and to go into the city. And by means of the ring he attacked the king without being seen, and after killing him became established on the throne.

## EXERCISE CIII

(a) 1. οὕτω δὲ δεινὸν διηγήσω μοι μῦθον ὥστε μὴ δύνασθαι με πιστεῦναι αὐτῷ. 2. τοῦ μὲν θέρουσ οὔτοι οἱ ποιμένες ἔνεμον τὰ ποιμνία ἐπὶ τοῖς ὄρεσιν, τοῦ δὲ χειμῶνος ἐν τοῖς πεδίοις. 3. τοσοῦτος γὰρ ἦν ἕτερος ὥστε δεῖν ἡμᾶς καταφυγεῖν ἐς τὴν οἰκίαν ποιμένους τινὸς ὅσπερ εἰστιάσεν ἡμᾶς. 4. ἰδὼν δὲ τοὺς ἄνδρας τούτους μείζους ἢ κατ' ἀνθρώπον ὄντας οὐκ εἴασα τοὺς ναύτας τοὺς μετ' ἐμοῦ ὀκείλαι τὰ πλοῖα. 5. καὶ διαφθείρῃσα ἀργυρίῳ τοὺς φύλακας ἀνέφξε τὰς τοῦ δεσμοτηρίου θύρας καὶ εἴασεν ἐκφυγεῖν τοὺς δεσμώτας. 6. ἐπειδὴ δὲ ὁ γίγας ἐπέθετο τοῖς ναύταις τοῖς τῷ ἥρῳ ἐπομένους τὸ μὲν πρῶτον οὐχ οἰοί τ' ἦσαν ἀμύνεσθαι αὐτόν, ἔπειτα σφῆλαντες ἀπέκτειναν αὐτὸν τοῖς δόρασιν. 7. εἰ δὲ ἀθύμως ἔχεις, ἔα με ἀπελθεῖν. 8. ἀπόβαλε οὖν τὸν δακτύλιον τὸν παρὰ τοῦ νεκροῦ περιαιρεθέντα· εἰ δὲ μή, ἀδικήσεις τι. 9. ἀλλ' οὐ δυναμένη περιάγειν τὸν δακτύλιον, ἐχαλέπηεν· ἥδει γὰρ αἰεὶ ἀδῆλος ἐσομένη ἅπασιν· καὶ οὕτως ἀπώλετο.

(b) 1. Since this was the case, we were bound not to leave any one behind. 2. Yesterday, when I wished it, you did not allow me to go. 3. You were angry with me unjustly because I asked of you for the soldiers what



you always promised them. 4. But when it was day, the four-hundred men accompanied us together in silence, in ranks (*lit.* 'drawn up') four deep. 5. When the allies had destroyed all the ships, they set up a trophy. 6. In ninety days they built and launched thirty ships. 7. Has not that man been accustomed to endure (or carry) these things since he became an ephēbus (*i.e.* since he was eighteen years old)? 8. You did not permit us to accompany you. 9. When he saw you standing on that side, he no longer defended himself from the enemy.

(c) 1. ἐπειδὴ δὲ ὁ βασιλεὺς εἰᾶσεν ἡμᾶς, εἰπόμεθα αὐτῷ πάντες. 2. ἐπεὶ δὲ οἱ ναῦται καθέλκυσαν τὴν ναῦν, ἐνεπλήσθη ὕδατος. 3. οἱ δὲ Ἀθηναῖοι ἐχαλέπηναν<sup>1</sup> τῷ Περικλεῖ ὅτι οὐκ ἐπεξῆγεν αὐτούς. 4. ἄρ' εἴωθεν οὗτος ὁ τύραννος ἐστιᾶν ἐξήκοντα ἢ ἐβδομήκοντα ξένους καθ' ἡμέραν; 5. ἐπεὶ δὲ ταῦτα οὕτως ἔχει, καθελκύσατε εὐθὺς τὰς πεντηκοντόρους καὶ καίετε τὰ τῶν πολεμίων ναυπήγια. 6. ἐξ οὗ γὰρ κατέστημεν ἐς δυστυχίαν, οἱ ξύμμαχοι οὐκέτι ξυνέπονται ἡμῖν ἐς μάχην. 7. ὅποτε δὲ ἡξίους δεικνύναι τὴν ἔξοδον, τότε δὴ ἐδυνάμεθα ἐκφυγεῖν. 8. ἕως εἶχεν ἀργύριον, ἠνώχει τοὺς φίλους. 9. ἐπειδὴ δὲ κατέλιπεν ἡμᾶς οὐκ ἐμείναμεν ἐκεῖ.

## EXERCISE CIV

Erös once saw not a honey-bee lying among the roses but was wounded by-its-sting (*lit.* 'being struck') in his finger. And running to Cythera, he exclaimed, 'O mother, I am slain; a little winged snake, which the husbandmen call a bee, has struck me'. But she answered, 'If the sting of bee smarts, how much, thinkest thou, Erös, do all they suffer whom thou dost shoot?'

<sup>1</sup> This use of the aorist, described as 'ingressive', denotes the moment of entering upon a state; *e.g.* ἐβασίλευσε 'he became king', ἐνόσησε 'he fell ill'.

## EXERCISE CV

(a) Aor. Subj. Act. πέμψω, πέμψης κτλ. φύγω, φύγης κτλ. Mid.: Pres. Subj. ποιῶμαι, ποιῇ κτλ. Aor. Subj. δανείσωμαι, δανείσῃ κτλ.

(b) 1. βουλευώμεθα, 1 plu. pres. subj. mid. of βουλεύω. Let us take counsel with ourselves on these matters. 2. ἴδωμεν, 1 plu. subj. act. of εἶδον (used as 2nd aor. of ὁρᾶν). Let us see everything. 3. ἐκβάλλητε, 2 plu. 2nd aor. subj. act. of ἐκβάλλω. Do not expel these men. 4. λέγωμεν, 1 plu. pres. subj. act. of λέγω. What indeed are we to say to him? 5. εἰπώμεν, 1 plu. subj. act. of εἶπον (used as 2nd aor. of λέγω). φύγωμεν, 1 plu. 2nd aor. subj. act. of φεύγω. δρᾶσομεν, 1 plu. fut. indic. act. of δρᾶν. Are we to speak or to flee—or what shall we do? 6. μάθωμεν, 1 plu. 2nd aor. subj. act. of μαθαίνομαι. How are we possibly (δητὰ) to learn all this? 7. βούλεσθε, 2 plu. pres. indic. (dep.) of βούλομαι. σκεψώμεθα, 1 plu. 1st aor. subj. (dep.) of σκέπτομαι. Do you then wish us to consider this? 8. κρύψωμεν, 1 plu. 1st aor. subj. act. of κρύπτω. Let us hide the money. 9. τράπωμαι, 1 sg. 2nd aor. subj. mid. of τρέπω. Whither am I to turn? 10. θορυβεῖτω, 3 sg. pres. impv. act. of θορυβεῖν. Let him not keep making first one disturbance and then another. 11. θορυβήσητε, 2 plu. 1st aor. subj. act. of θορυβῶ. Do not make (that) disturbances. 12. βουλέσθω, 3 sg. pres. impv. (dep.) of βούλομαι. Let no-one have such wishes (*lit.* 'wish such things').

(c) 1. ἐνταῦθα δὴ μένωμεν. 2. μὴ γὰρ εἴπης τοῦτο μηδενί. 3. τί δὴ ἀγγείλω; 4. βούλεσθε οὖν ἔσω ἐσέλθωμεν; 5. βουλευέσθων δὲ ταῦτα. 6. μὴ δανείσῃ ἐκεῖνο τὸ ἀργύριον. 7. μηδεὶς ἴδῃ (or ἰδέτω<sup>1</sup>) τοῦτο. 8. ποῖ φύγωμεν; 9. μήποτε λίπης τὴν τάξιν. 10. ἐκβάλλωμεν τοὺς τυράννους. 11. ὅπως (p. 144) μὴ παύσῃ πονῶν. 12. μὴ παύσῃς τὸν ἵππον ἐκείνον.

<sup>1</sup> The aor. impv. of the 3rd person (but not of the 2nd) is found as well as the aor. subj. in prohibitions.



(d) Once in the midnight hours, when all the tribes of mortals lie overcome with toil, Erös came upon me by surprise and knocked-upon the bars of my door. 'Who knocks-at the door?' said I; and Erös replied, 'Open; I am but a babe, be not afraid. I am wet and have lost my way in the dark night.' And hearing this I took pity and quickly lit a lamp and opened (the door). And I saw a babe with wings and a bow and quiver, and I set him by the hearth-stone.

## EXERCISE CVI

Amongst the wisest of all the Greeks whom we know by report was Solon the Athenian. For it was from him that the city of Athens began both herself to be excellently governed, and also to become an example and an education to the rest of mankind. Do you wish us then to examine by what action and policy (*lit.* 'having done and deliberated what') Solon did the city so much good? For there too, no less than in the rest of the Greek cities, affairs were controlled previously by a certain few of the citizens who indeed had the advantage in wealth, but, for the most part, used their power unjustly. Now in Athens these were called the Eupatrids, and they were so far masters of the land that they themselves had the working of the estates through the farmers, while the farmers always distressfully toiled on the land, enjoying the produce only in part, but in the government having no share in any way whatsoever. And besides, many of them under the stress of war (*lit.* 'being oppressed by wars') used to borrow from the Eupatrids, and then, becoming unable to repay their debts, were themselves reduced to slavery under their creditors (*lit.* 'those who had lent to them') in accordance with the laws of that time. How then, pray, was any one likely to advance a city thus diseased into the nobler arts and to a life really human?

## EXERCISE CVII

1. ὠφελῶμεν οὖν τοὺς γεωργοὺς δόντες τοὺς ἀγροὺς τούσδε. 2. διὰ τί οὐδ' ὁπωστίοι ἀπολαύσωμεν τῶν καρπῶν τῶν ἀπὸ τῶν ἡμετέρων (αὐτῶν<sup>1</sup>) ἀγρῶν; 3. τοσοῦτον ἐδάνεισεν ἀργύριον ὥστε μὴ δεῖν ἐμὲ δανείζεσθαι παρ' ἄλλων φίλων. 4. πῶς οὖν ἔγωγε, ὅστις οὐκ ἔχω ἀργύριον οὐδέν, δανείζομαι ὥστ' ἀποδοῦναι πάντα τὰ χρέα ταῦτα; 5. οὗτοι γὰρ κατασχόντες τὰ πράγματα ἤρχοντο ἐπιμελεῖσθαι τῶν ἄλλων πολιτῶν. 6. μὴ τίθεσθε νόμους οὕτως ἀδίκους ὥστε μηδενὶ παρεῖναι πείθεσθαι αὐτοῖς. 7. βούλεσθε οὖν τοῦτο δρᾶσαντες κατέχειν πάντα τὰ πράγματα τὰ τῆς πόλεως; 8. οἱ δὲ γεωργοὶ νῦν πάσχουσι βαρέα.

## EXERCISE CVIII

(a) *Passive:* 1st Aor. Subj. ταχθῶ, ταχθῆς κτλ. πεισθῶ, πεισθῆς κτλ. 2nd Aor. Subj. σφαλῶ, σφαλῆς κτλ.

(b) 1. ἔλθωμεν, 1 plu. subj. act. of ἔλθον (used as 2nd aor. of ἔρχεσθαι). ἴδωμεν, 1 plu. subj. act. of εἶδον (used as 2nd aor. of ὁράν). Let us go therefore into the house, in order that we may see your father and mother. 2. στρατεύσει, 3 sg. fut. indic. act. of στρατεύειν. ἐλευθερωθῇ, 3 sg. 1st aor. subj. pass. of ἐλευθεροῦν. Who will march into the land of the enemy so that the maiden may be liberated? 3. κρύψωμεν, 1 plu. 1st aor. subj. act. of κρύπτειν. διαφθαρή, 3 sg. 2nd aor. subj. pass. of διαφθείρειν. Let us hide the statues of the gods, in order that they may not be destroyed by the enemy. 4. ἐνεδρεύωμεν, 1 plu. pres. subj. act. of

<sup>1</sup> In the phrases ἡμέτερος αὐτῶν, ὑμέτερος αὐτῶν, σφέτερος αὐτῶν, which may be used instead of the ordinary gen. plu. of the reflexive pronoun (ἡμῶν αὐτῶν κτλ.), αὐτῶν strengthens the ἡμῶν κτλ. implied in the possessive adjective. But αὐτῶν is only rarely added to a gen. plu. of the adj.



ἐνεδρεύειν. κλέψας, nom. sg. M. ptc. 1st aor. act. of κλέπτειν. λάθῃ, 3 sg. 2nd aor. subj. act. of λανθάνειν. Let us wait in ambush, in order that this man may not steal unnoticed. 5. βοηθήσατε, 2 plu. 1st aor. imprv. act. of βοηθεῖν. πεισθῶσιν, 3 plu. 1st aor. subj. pass. of πιέζειν. Succour the farmers therefore, that they may be no longer oppressed on account of their debts. 6. ἀποδημήσει, 3 sg. fut. indic. act. of ἀποδημεῖν. βασανισθῇ, 3 sg. 1st aor. subj. pass. of βασανίζειν. Solon will go abroad for ten years, in order that the new constitution may be tested. 7. διανεμοῦμεν, 1 plu. fut. indic. act. of διανέμειν. ξυντελώσι, 3 plu. pres. subj. act. of ξυντελεῖν. We shall distribute the taxes (in such a way) that the rich may contribute the greatest part.

(c) 1. ἔρχομαι ἐς τὴν πόλιν ἵνα καινοὺς τιθῶ (see § 220) νόμους. 2. ἀποπέμψατέ με οὖν ἀπὸ τῆς πόλεως ἵνα βασανίσῃτε πάντας τοὺς ἐμοὺς νόμους. 3. δεῖ σὲ θάσσον πορεύεσθαι ἵνα μὴ καταλειφθῇς ὑπὸ τῶν ἄλλων. 4. οἱ δὲ πολῖται τὸ ἄχθος τῶν χρηῶν μεθιστᾶσιν ἵνα οἱ γεωργοὶ μηκέτι τάλαιπωρῶσιν οὕτως. 5. μὴ τοίνυν καταστήσητε (or ἀγάγητέ) ἐκείνους τοὺς γεωργοὺς ἐς δουλείαν· ταχὺ γὰρ ἀποδώσουσι πάντα τὰ ὀφειλήματα. 6. οἱ δὲ γεωργοὶ σπεροῦσί τε καὶ φυτεύουσιν ἵνα ἀπολαύωσι τῶν καρπῶν. 7. τίθει νόμους χρηστούς, ὃ φίλε ὅπως νομίζῃ τῶν σοφῶν.

## EXERCISE CIX

In the first place then Solon lightened the burden of debt with which the farmers were oppressed, and passed new laws in order that the citizens might no longer be carried off into slavery on account of their debts. Next he divided all the Athenians into four classes according to the property of each; and he assigned to each class its privileges and taxes in such a way that the wealthiest should pay to the city the largest taxes and that they alone should be elected Archons, while those assessed

as possessing less should contribute less, but that all alike should vote at the elections for Archons in the assembly and conduct the audit of the Archons, and also that all should act as judges in law-suits in the Heliaea.

Thus did Solon free the citizens from the oligarchy of the Eupatrids and teach them to be their own rulers, willingly obeying the laws they themselves made. But after he had fixed all this by law so well, for himself he thought it best to go abroad for ten years so that the constitution might be freely tested in the absence of its author. But later, when some were annoyed because he had not absolutely confiscated for public use the lands of the Eupatrids, he answered in this way in the poem which he wrote about his own constitution:

I stood firm having cast a strong shield about both parties, nor suffered either to have an unjust victory.

## EXERCISE CX

1. τίς δὴ κουφιεῖ τὰ ἄχθη οἷς πιεζόμεθα πολλὸν χρόνον; 2. διανεμώμεν οὖν τὴν οὐσίαν ἐς δέκα μέρη ἵνα μικρόν τι ἔχωμεν ἅπαντες. 3. ἀλλ' οὐ δεῖ τίμῃν μικροῦ ἀγᾶν (or ἐνδεέστερον) τὴν οὐσίαν αὐτοῦ ὅπως τέλη ἐλάσσω ἐσφέρει τῇ πόλει· ἐκεῖνο γὰρ ἀδικον. 4. ἐκὼν ἀποδημήσει, ἵνα μὴ ἐκπέσῃ. 5. μὴ γὰρ ἀχθόμεθα ὅτι (or better εἰ) ἐπρίατο τὸν δοῦλον ἡμῶν τριάκοντα μνῶν· ἐφάνη γὰρ μάλα πολλοῦ ποιούμενος αὐτόν. 6. ἀλλ' οὐ ζηλώ σε τοῦ πλούτου· ἵνα γὰρ ὀρθῶς κρίνης περὶ τῶν τοιούτων, δεῖ σε, ὥσπερ ἔφη ποτε τῷ Κροίσῳ ὁ Σόλων, σκοπεῖν παντὸς τὸ τέλος ὅπως ἐκβήσεται. 7. μὴ δέχου τοῦ Φιλίππου δῶρα ὅπως μὴ αἰτιαθῇς προδοσίας (or better ὡς τὴν πόλιν προδοῦς). 8. μήποτε ἀδίκει ἕτερον ἵνα ἐτέρῳ χάριζῃ· οὐδεὶς γὰρ θαυμάσεται σε τῆς ἀδικίας.



## EXERCISE CXI

(a) Pres. Subj.: Act. ἀνατιθῶ, ἀνατιθῆς κτλ. Mid. ἀνατιθῶμαι, ἀνατιθῆ κτλ. Act. ἀνιῶ, ἀνιῆς κτλ. Mid. ἀνιῶμαι, ἀνιῆ κτλ. Act. ἀποδιδῶ, ἀποδιδῶς κτλ. Mid. ἀποδιδῶμαι, ἀποδιδῶ κτλ. Act. ἀνιστῶ, ἀνιστῆς κτλ. Mid. ἀνιστῶμαι, ἀνιστῆ κτλ.

(b) [μεθιστῶμεθα, 1 plu. pres. subj. mid. of μεθίστημι. ἐνστασαν, fem. acc. sing. 2nd aor. ptc. act. of ἐνίστημι.] καταστῶμεν, 1 plu. 2nd aor. subj. act. of καθίστημι. καταστήσωμεν, 1 plu. 1st aor. subj. act. of καθίστημι. προῖωσι, 3 plu. pres. subj. act. of προίημι. προίεσι, M. (or N.) dat. plu. pres. ptc. act. of προίημι. προίονται, 3 plu. pres. subj. mid. (or pass.) of προίημι. ἐκδιδῶ, 3 sg. pres. subj. act. (or 2 sg. pres. subj. mid. or pass.) of ἐκδίδωμι. προδοῦσι, dat. plu. M. (or N.) 2nd aor. ptc. act. of προδίδωμι. προδῶσι, 3 plu. 2nd aor. subj. act. of προδίδωμι. προδῶσθε, 2 plu. 2nd aor. subj. mid. of προδίδωμι. ἀναβῆτε, 2 plu. 2nd aor. subj. act. of ἀναβαίνω. καταβῶσιν, 3 plu. 2nd aor. subj. act. of καταβαίνω. παραθῶμεν, 1 plu. 2nd aor. subj. act. of παρατίθημι. παρατιθῶμεθα, 1 plu. pres. subj. mid. of παρατίθημι. ἀνῆ, (1) 3 sg. 2nd aor. subj. act., or (2) 2 sg. 2nd aor. subj. mid. of ἀνίημι.

## EXERCISE CXII

(a) 1. If you have obeyed me, I shall leave you behind. 2. If you go away now, when will you be at home? 3. If, therefore, we are prudent, we shall repay our debts. 4. But if you come with us, you will both punish your enemy and gain a proper reward. 5. If you need soldiers, they will be at hand at once. 6. If these men do not stay, we shall all perish. 7. But if a truce is made, we shall lead you (to a place) where (*lit.* 'from which') you shall get provisions.

(b) 1. εἰδὼν δὲ τότε παρῆς Ἀθήνησιν, ὄψομαί σε

ἐνταῦθα. 2. εἰδὼν δὲ ὁ γεωργὸς μὴ ἀποδῶ τὰ ὀφειλήματα, δουλωθήσεται. 3. εἰδὼν οὖν ὠφελῶμεν τοὺς φίλους, δικαίων ἀνδρῶν νομισθῶμεθα (or φανησῶμεθα). 4. εἰδὼν τειχίστητε ἐπὶ ἰσχυρότερον τὴν πόλιν, οἱ πολέμιοι οὐ δυνήσονται αὐτὴν καταλαβεῖν. 5. εἰδὼν δέξεται ἀργύριον, φεύξεται προδοσίᾳς. 6. εἰδὼν ἀδίκως πρᾶσσουσιν, αἰτιῶσθαι αὐτοὺς ἀδικίας (or κατηγορήσασθαι αὐτῶν ἀδικίας). 7. ὠνήσομαι δυοῖν ταλάντοις τοὺς ἀγροῦς, εἰδὼν ἐθέλῃς ἀποδόσθαι αὐτούς. 8. εἰδὼν οὖν ἡμῖν ξυνέπησθε, πολὺ τίμηθήσεσθε ὑπὸ τοῦ Κῆρου.

## EXERCISE CXIII

(a) It was in this way then that Solon became the first real statesman in Europe (*lit.* 'amongst those in Europe'), both by his foresight and by his moderation. For although he benefited as well as enfranchised the mass of the people, yet he did not desire the rich to be the victims of any unfairness, even if he did restrain them from their former high-handed oppression and wrong-doing, nor to be alienated from the community; but, on the contrary, he assigned to them in the constitution which he made, the greatest share of honour and power, and encouraged them, in order that they might still be willing to join in governing the city loyally together with all the rest.

(b) Nevertheless the constitution was not destined (*lit.* 'was not about') to remain for long in exactly the form in which he had set it. On the contrary (μὲν οὖν<sup>1</sup>), even while he was still alive, it was changed to another form, the very one which he dreaded most, that of a 'tyranny', and that too by a man who was very dear to him, nor yet was he able to hinder him. However, the most important of Solon's laws still remained intact and brightened the life of the citizens for all time. And furthermore, the beginning of that change which took

<sup>1</sup> Cf. *Deigma*, p. 156.



place later, was a war to which he himself, now an old man, stirred up the citizens. But let us consider that to-morrow.

## EXERCISE CXIV

1. εἰν οὖν καταπαύσης τοὺς πολίτας τούσδε τῆς ὕβρεως καὶ ἀδικίας, ἀριστα ποιήσεις τὴν πόλιν.  
2. εἰν δὲ ἐάσης αὐτοὺς παθεῖν τὸ ἀνεπιεικὲς τοῦτο, ὀργισθῆναι. 3. τί δὲ ποιῶμεν ὅπως τὸ σχῆμα τῆς πολιτείας μὴ οὕτω μεταβληθῇ; 4. εἰν γὰρ φοβῆται τὴν ἀρχὴν τὴν τυραννικὴν, πειράσεται τι πράξει ὅπως καταλυθῇ (or καταλύσῃ αὐτήν). 5. εἰν γὰρ τοὺς πολλοὺς ὠφελῆς τῇ τε προνοίᾳ καὶ τῇ μετριότητι, ἡ δόξα σου μενεῖ ἑσσεῖ. 6. μέμνησο τοίνυν ἀπονεῖμαι τοῖς σοφοῖς τὸ μέγιστον μέρος τῆς ἀρχῆς. 7. ἐμοῦ δὲ (ἔτι) ζῶντος μὴ μεταβάλλῃς τὸ σχῆμα τῆς πολιτείας. 8. εἰ γὰρ ὁ βασιλεὺς πεισθήσεται<sup>1</sup> τοῦτον ἀρᾶσθαι τὸν πόλεμον ἀνευ προνοίας, μαθήσεται ὕστερον πολλῶ ῥᾶον ὅν ἀρχεσθαι πόλεμον ἢ καταπαύειν. 9. τοὺς ἀγροὺς τῶν ἐνοικούντων δημεύει ἵνα ἀπονέμῃ αὐτοὺς τοῖς στρατιώταις ἀντὶ μισθοῦ. 10. μὴ φοβεῖσθε καταπαύσαι τῆς ἀρχῆς τοὺς τυράννους, εἰν ἀδικῶσι τοὺς πολίτας.

## EXERCISE CXV

(a) Opt. Pres.: Act. νομίζοιμι, νομίζοις κτλ. Pass. νομιζοίμην, νομιζοιο κτλ. Opt. Aor.: Act. πράξαιμι, πράξειας κτλ. Mid. πράξαιμην, πράξαιο κτλ. 2nd Aor. Opt. Mid. ἀπολοίμην, ἀπόλοιο κτλ.

(b) καταβάλοιεν, 3 plu. 2nd aor. opt. act. of καταβάλλω. βούλοιντο, 3 plu. pres. opt. (dep.) of βούλομαι. ἀποφύγοις, 2 sg. 2nd aor. opt. act. of ἀποφεύγω. ἀποφεύγοιμεν, 1 plu. pres. opt. act. of ἀποφεύγω. οἰκοῖτο, 3 sg. pres. opt. mid. (or pass.) of οἰκῶ. ἴδοιμεν,

<sup>1</sup> See *Deigma*, p. 177. The future tense expresses a strong warning or threat.

1 plu. opt. act. of εἶδον (used as 2nd aor. of ὄρᾶν). φροντίζοιτε, 2 plu. pres. opt. act. of φροντίζω. γένονιντο, 3 plu. 2nd aor. opt. (dep.) of γίγνομαι. ἐπιτάξειε, 3 sg. 1st aor. opt. act. of ἐπιτάσσω.

(c) 1. Oh that thou mightest come to that place! 2. We broke down the bridge, in order that the Lacedaemonians might not capture us. 3. In order that he might not escape, I stationed many guards there. 4. They made ready a fleet, in order that they might have the mastery over the enemy at sea.

(d) 1. μήποτε γένοισθε πολέμοι ἡμῖν. 2. εἰ γὰρ οἱ φυγάδες ἐπανελθοῖεν. 3. καὶ εὐθὺς ἤλθομεν ἵνα μετέχοιμέν σοι τῆς σῆς εὐτυχίας. 4. τοῦτο γὰρ ἐποίησας ἵνα τὸν πλοῦτον ἀποδείξαις.

## EXERCISE CXVI

O renowned Salamis, thou abidest still, I ween, sea-beaten, blest of the gods, far-famed amongst all men for ever.

(a) It was about five hundred and ninety years (*lit.* 'the five-hundredth and ninetieth year') before the birth of Christ when, having at length drawn up the Athenian constitution, Solon sailed away that he might become acquainted with the countries and cities of men of other lands. And returning after ten years, and being still more honoured by the citizens, he urged them to a very great task, although he was now quite old, in order that the city might not only be well governed independently by herself on land, but also win some power by sea. Now if you look at the map, you will see a large island in the Saronic Gulf just opposite to Athens, the name of which was Salamis. But at that time the masters of this island were not the Athenians, but their rivals and foes, the Megarians, nor could the Athenians acquire naval power while their enemy held such a base (of action), lying so near to the city itself and her harbours.



(b) For when Salamis had seceded, the Athenians, losing heart, decreed the penalty (of) death if any one should propose to recover the island. So the old man made no speech then, but having composed in secret an elegiac poem and practised declaiming it from memory (*lit.* 'how he should utter it by word of mouth'), he suddenly burst into the market-place wearing (*lit.* 'having put on') an islander's dress with a felt-hat on his head (*lit.* 'and having set (on his head) a felt-hat') as if just returned from somewhere abroad; and when a large crowd had run together, mounting the auctioneer's stone, he went through from beginning to end (*δι-εξ-*), chanting, his elegiacs, of which this is the beginning:

I am come<sup>1</sup> myself, a public crier, from lovely Salamis offering, instead of wares for sale, a song, a fair setting of words.

And there are also these other verses preserved to us of the same song:

Let us go to Salamis to do battle for the lovely isle, and to put from us our bitter disgrace.

#### EXERCISE CXVII

Now the Athenians, observing that this, which indeed was very welcome to themselves also, was said by a man who was very highly honoured, no longer endured with patience but undertook war with a great effort and carried it through. First they anticipated (the enemy's movements) by capturing the harbour of Megara, called Nisaea (—a certain young man was in command of the army, either the whole or part of it, a friend of Solon and the most powerful man of (those of) the time, by name Peisistratus). The Athenians therefore, having thus subdued (*lit.* 'brought over to their side *sc.* by force of arms') Salamis, took possession of the lands of the inhabitants in accordance with established custom

<sup>1</sup> On this use of the Greek Aorist (of events immediately preceding the time of speaking) see p. 27, footnote 1.

at that time, in order to allot them to their own citizens; and they sent many allotment-holders in order to hold the island securely. Such was the punishment the unhappy Megarians incurred. But after this the Athenian fleet now began to be increased to a large (size).

#### EXERCISE CXVIII

1. ὁ δὲ Σόλων ἔτεσιν ὕστερον δέκα (οἱ μετὰ δέκα ἔτη) κατήλθεν ἵνα ἔργα μείζω ἄραιτο (οἱ ἐπιχειρίσειε) καὶ χαλεπώτερα. 2. τότε δὴ αἰσθόμενος τοὺς Ἀθηναίους οὐ δυνησομένους οὔτε κατὰ θάλασσαν τὸ κράτος κτᾶσθαι οὔτε τὴν ἐμπορίαν αὐξάνειν ἂν μὴ τὸ πρῶτον παραστήσωνται τὴν Σαλαμίνα, προτρέπει αὐτοὺς πόλεμον ἄρασθαι πρὸς τοὺς Μεγαρέας. 3. τοὺς γὰρ Ἀθηναίους ἔφη δεῖν τοὺς Μεγαρέας ἐκβαλεῖν ἀπὸ τῆς νήσου τῆσδε, ἵνα τοῖς τε ἐαυτῶν λιμέσιν ἀμύνωσι καὶ ἀφορμὴν ἔχωσι βεβαίαν τῆς ἐμπορίας. 4. τοὺς οὖν πολίτας ἵνα (τοσοῦτω) πλεον πείθῃ τολμᾶν καὶ τοῦτο, ἐσέπεσέ ποτε ἐς τὴν ἀγορᾶν καὶ κινδυνεύων θανάτου (δίκην) ὀφλεῖν<sup>1</sup> ἀνέβη ἐπὶ τὸν τοῦ κήρυκος λίθον ὥσπερ ἀποδωσόμενός τι.

#### EXERCISE CXIX

(a) *Opt. Pass.*: 1st *Aor.* πεμφθείην, πεμφθείης κτλ. 2nd *Aor.* ἀποσταλείην, ἀποσταλείης κτλ. *Opt. Act. Pres.* τελοῖην, τελοῖης κτλ. ζημιόην, ζημιόης κτλ.

(b) 1. O that the oligarchs may be deposed! 2. Where, pray, would you be to-morrow? 3. We should gladly receive you, if you would come hither. 4. If this man should become the leader of the people, all would trust him. 5. Mayest thou not stumble to-day! 6. If we were not to pay the tribute, we should be justly put on our trial for injustice.

<sup>1</sup> Some ancient grammarians accent this inf. ὀφλεῖν and the corresponding participle ὀφλων. See Liddell and Scott, *sub voce*.



## EXERCISE CXX

(a) But Peisistratus, having gained great honour in the city from the victory, was now encouraged to a greater hope. For at that time, as no doubt you remember, governments by tyrants were coming into being in the majority of the Greek cities, by some one man amongst the wealthier (citizens) having made himself leader of the people and having removed the oligarchs from the government by force, so that he might himself become established as sole master of all. Now there still remained in Athens, even after Solon's law-giving, the strife between the farmers and the Eupatrids. For the farmers, although no longer carried off to slavery on account of their debts, yet suffered very severely. So they willingly entrusted themselves to Peisistratus, in the hope that, having gained the supremacy in the city, he might perhaps render their life better.

(b) Now one day he came forward into the assembly displaying what seemed to be many wounds in his body and asserting that he had been beaten by (*lit.* 'having received blows at the hands of') his (private) enemies and thus wounded, as being opposed to them on behalf of the people. Then at last the citizens, greatly excited, gave him a body-guard of fifty club-bearers; for, said they, if he were to have guards, not only would he personally be safer than before, but perhaps he would be able to effect some change in the constitution. So being thus strengthened Peisistratus seized the Acropolis and made himself tyrant.

## EXERCISE CXXI

1. εἰ γὰρ ἐνεγκαίμεθα κλέος μέγα ἐκ τοῦ πολέμου, οἱ πολῖται θαυμάζοιεν (or τῖμω<sup>1</sup>) ἂν πολὺ ἡμᾶς ἐπανελθόντας. 2. ἡδέως (or ἄσμενος) ἂν εἰδείην σε

<sup>1</sup> *Deigma*, § 278.

ἀσφαλῶς ἐπανελθόντα. 3. νῦν δὲ εἰ οἱ πλούσιοι τοὺς γεωργοὺς ἐς δουλείαν ἄγοιεν (or δουλοῖεν) τῶν ὀφειλημάτων ἕνεκα, τίς οὐκ ἂν εἶποι ὅτι ὥς ἀδικώτατα πράσσουσιν; 4. εἰ δὲ ὑπὲρ σοῦ τῷ τυράννῳ ἀνθισταίμην, ἴσως ἂν κακὸν τι πάσχω καὶ ('actually') ἐκπέσοιμι ἐκ τῆς πόλεως. 5. κακῶς δὲ πράσσοις ἂν, εἰ ἐπιστάτης (or ἐφισταῖο, §§ 255, 253) ἐπὶ τοῦ τείχους ἐπιτιθεμένων τῶν πολεμίων. 6. διὰ τί δὲ οὐκ ἐθέλουσιν οἱ γεωργοὶ καινοὺς μαθεῖν τρόπους τοῦ γεωργεῖν ἵνα πλείω κομίζωνται ἐργαζόμενοι τοὺς ἀγρούς; 7. μὴ οὖν ἐπιτρέψῃτε τοῖς ὀλίγοις τὴν δύναμιν, εἴ γε βούλεσθε εὖ οἰκεῖσθαι τὴν πόλιν (or εὖ πολιτεύεσθαι). 8. ἐκείνος δὲ προδοσίᾳ ἄλως ἐστερήθη τῶν κτημάτων ἔπειτα ἀπέθανεν ὑπὸ τῶν ἑνδεκα.

## EXERCISE CXXII

(a) *Opt. Act.*: *Pres.* μεθίην, μεθείης κτλ. *2nd Aor.* μεθείην, μεθείης κτλ. *Opt. Mid.*: *Pres.* παραδοίμην, παραδοίῃο κτλ. *2nd Aor.* παραδοίμην, παραδοίῃο κτλ. *Opt. Pres.* δυνάιμην, δυνάῖο κτλ. ἐπισταίμην, ἐπισταῖο κτλ.

(b) *περιδώμεθα*, 1 plu. 2nd aor. subj. mid. of *περιδίδωμι*, 'let us wager'. *ἐπιθίμεν*, 1 plu. 2nd aor. opt. act. of *ἐπιτίθημι*, 'O may we impose!' [*ἐπίσταται*, 3 sg. pres. indic. (dep.) of *ἐπίσταμαι*, 'he understands'.] *ἐπίσσηται*, 3 sg. pres. subj. (dep.) of *ἐπίσταμαι*, 'let him know'. *ὑφειμένος*, nom. sg. M. perf. ptc. mid. of *ὑφίημι*, 'having lowered, let down (for oneself), e.g. one's sails'; hence 'having lowered one's tone or attitude'. *ἀφεθείς*, nom. sg. M. aor. ptc. pass. of *ἀφίημι*, 'having been dismissed'. *προῦστη*, 3 sg. 2nd aor. indic. act. of *προίστημι*, 'he stood before i.e. so as to protect'. *ἀναβάσι*, dat. plu. M. (or N.) 2nd aor. ptc. act. of *ἀναβαίνο*, 'to people who have gone up'. *καθιέισι*, dat. plu. M. (or N.) pres. ptc. act. of *καθίημι*, 'to people who are letting down'. *ἀφέστατο*, 3 sg. plupf. indic. pass. of *ἀφίστημι*, 'he had been put away,



removed'. [*ἀφίστατο*, 3 sg. impf. indic. mid. (or pass.) of *ἀφίστημι*, 'he was seceding' or 'was being put away'.] *ἐφίστās*, nom. sg. M. pres. ptc. act. of *ἐφίστημι*, 'setting over, setting in charge of'. *ξυνήκας*, 2 sg. aor. act. of *ξυνίημι*, 'thou didst understand'. *προδοῦσαν*, acc. sg. F. aor. ptc. act. of *προδίδωμι*, 'a woman (acc.) who has betrayed'. *ἀνείτο*, 3 sg. plupf. indic. pass. of *ἀνίημι*, 'he had been let go free'. *ἐφίτην*, 1 sg. impf. indic. act. of *ἐφίημι*, 'I was letting go against'. *ἀφείναι*, aor. inf. act. of *ἀφίημι*, 'to dismiss' (or usually in indirect speech, 'to have dismissed'). *μετεῖναι*, pres. inf. of *μέτειμι*, in Attic only impers. *μέτεστι*, 'to be (for some one) a share of'. *ἀπείη*, 3 sg. (pres.) opt. of *ἀπειμι*, 'O that he were absent!'

## EXERCISE CXXIII

Having thus become tyrant, Peisistratus for all that (*ὅμως*) by no means used his power to the hurt of the city. For the Alcmaeonidae, who were the richest of the Eupatrids and most hostile to Peisistratus himself, having become afraid of him, lest they should suffer some irreparable injury,<sup>1</sup> fled from the country, leaving their own lands, a very large part of the territory of Attica, unoccupied. So Peisistratus seized this land and bought still more, contributing (*lit.* 'paying') the expense from his own property right royally, in order that he might establish the farmers themselves as masters of their own farms; for he himself was greatly enriched (both from other sources and) especially from certain gold mines which he worked in Thrace near the river Strymon. Nor did he take thought merely for the bodily needs (*lit.* 'bodies') of the people and the well-being of their life, but devised many means of creating (*lit.* 'that he might create') also the highest intellectual relaxations (*lit.* 'highest for the intellect') from toil by establishing in the city poetic contests and tragic choruses.

<sup>1</sup> This is a common Greek euphemism for 'be put to death'.

## EXERCISE CXXIV

1. ἐφοβούμεν μὴ τῇ δυνάμει ἐπὶ κακῷ χρῶο. 2. οἱ δὲ ἄρχοντες πολλὰ μηχανῶνται ὅπως τοῖς πολίταις τῶν πόνων τιθῶσιν ἀναπαύλας. 3. φοβούμεθα γὰρ μὴ σὺ οὐ καθιστῇς ἡμῖν ἀγῶνας περὶ τῆς μουσικῆς. 4. μὴ τοίνυν φοβεῖσθε μὴ οὐ ξυντελῶμεν ἡμεῖς μέρος τι τῆς δαπάνης τῆς τῶν καινῶν νεῶν ἀπὸ τῶν ἡμετέρων (αὐτῶν<sup>1</sup>) χρημάτων. 5. κατήλθον οὖν ἐς τὴν πατρίδα ἵνα ἐκβάλοντες τὸν τύραννον καταστήσειεν τοὺς ὀλίγους. 6. καὶ τοῖς χρήμασι κάλλιστα ἐχρῶντο ὅπως ὠφελοῖεν τοὺς πολίτας. 7. ὁ δὲ στρατηγὸς τοὺς μὲν στρατιώτας ἐπανελεῖν ἐκέλευεν<sup>2</sup> ἐπὶ τὴν ὕλην ἵνα μὴ ἐν τῷ φανερώ ('openly', 'within view') παρέχοιεν ἑαυτοὺς τοῖς πολεμίοις· αὐτὸς δὲ ἔμενε μόνος παρὰ τῇ ὁδῷ. 8. μὴ τοίνυν φοβοῦ ἀνθίστασθαι μήτε τυράννοις μήτε τοῖς ὀλίγοις μήτε τῷ δήμῳ ἐὰν ἀδικῶσιν. 9. εἰ δὲ προτιθεῖμεν καὶ ἡμεῖς ἄθλα τοῖς ἡμετέροις ποιηταῖς, ἴσως ἀν' αἱ τραγῳδαὶ αὐτῶν βελτίους γίγνουντο.

## EXERCISE CXXV

(a) (See § 266) Indic.: Pres. ἀπειμι, ἀπει κτλ. Imperf. ἀπῆα, ἀπῆισθα κτλ. Pres. ἐξείμι, ἐξεί κτλ. Imperf. ἐξῆα, ἐξῆισθα κτλ. Pres. πάρειμι, πάρει κτλ. Imperf. παρῆα, παρῆισθα κτλ.

(b) 1. The Greeks would not have had the mastery over the islands of the Aegean Sea if they had not possessed a fleet. 2. Would that he had not come forward now to the speaker's platform. 3. Let us go to Salamis, O citizens, that we may put from us great disgrace. 4. I would not thus have now summoned you to go eagerly to the war, if I did not see that the (proposed) peace was sure to be disgraceful. 5. For if you had done what was needful before, you would not now

<sup>1</sup> See p. 73, footnote.

<sup>2</sup> See p. 28, footnote 3.



be obliged to take counsel. 6. For if the generals were men, we should not have been withdrawing from this place. 7. If we once go out, we shall never return. 8. Yet if you were to go out of the city, it would not be possible for you to return.

(c) 1. εἰ γὰρ ὁ Σόλων μὴ παρήλθεν ἐς τὴν ἀγορὰν ἐκείνῃ τῇ ἡμέρᾳ, οἱ Ἀθηναῖοι οὐποτ' ἂν κατείχον τὸ κράτος τῆς θαλάσσης. 2. εἰ γὰρ μὴ κατείχον τὴν Σαλαμῖνα, οὐκ ἂν ἐδυνήθησαν οὐποτ' ἀσφαλεῖς ἐξιέναι ἐκ τῶν ἐαυτῶν λιμένων. 3. εἰ γὰρ μὴ ἐκινδυνεύομεν τὴν νῆσον ἀπολέσαι. 4. εἰ δὲ οἱ τοῦ δήμου προστάται μὴ ἀτεχνῶς ἐφαίνοντο εὐθήεις (or ἀξύνετοι), οὐκ ἂν νῦν ἐσῆμεν ἐς τὸν μέγαν κίνδυνον τοῦτον. 5. νῦν δὲ αἰσχροκερδεῖς ὄντες αἵρονται τοῦτον τὸν ἀγῶνα ἐς τὸ ξυμφέρειν ἑαυτοῖς (or ἑαυτῶν). 6. εἰ τοίνυν τῇ δυνάμει εὐ τε καὶ δικαίως ἐχρήσαντο, νῦν ἂν πάντες ἀπεδίδωσαν αὐτοῖς τὸν τε ἔπαινον καὶ τὴν χάριν (lit. 'the (proper) praise and gratitude'). 7. κελεύωμεν οὖν τούτους ἐξιέναι ἐκ τῆς πόλεως καὶ εὐλαβώμεθα ὅπως μήποτε ἐπανίσιν.

## EXERCISE CXXVI

(a) And at the chief festival, the Great Panathenaea, which was held not annually but every fifth year, Peisistratus introduced a splendid contest for which we are still grateful to him, even now. For the Homeric poems, the Iliad and the Odyssey I mean, had not yet been written down in (lit. 'into') a permanent and definite form; but the rhapsodes used to recite them in very many ways, at one place in one way, at another in another way, as each chose, as they went about through the cities of Greece. And thus already many false and alien elements were being constantly inserted into the ancient Epos. And men who had great skill in the craft feared lest still further insertions should be made in them.

(b) Peisistratus therefore (to return to him), as tyrant of the city which laid claim to the leadership of all the

Ionians, first of all purified the island of Delos with solemn rites (σεμνῶς) and invited all the Ionians from Asia Minor to assemble there, to celebrate the Panionian festival with most magnificent appointments. And next he collected and revised the greatest (work) of Ionian literature, the Homeric poems, so that they might be properly recited at the Panathenaea. But they say that either he or Solon himself was guilty of just one forgery (lit. 'forged just one thing') by inserting two verses into the Catalogue of the Ships, so that Salamis should appear to have been allied at one time of old to the Athenians or have been subject to them. For, it says, Ajax, who was of Salamis according to the poem,<sup>1</sup>

'leading' his own ships 'brought them to anchor where stood the battle-lines of the Athenians'.

But perhaps one might pardon for this interpolation him who secured the island for his own city, especially when we remember that there was great danger but for Peisistratus lest the Homeric poems might be corrupted (or 'destroyed') in countless ways.

## EXERCISE CXXVII

1. δεινὸν δὲ ἂν ᾦν εἰ τὰ τοῦ Ὀμήρου ἔπη διεφθάρη. 2. εἰ γὰρ ὁ Πεισίστρατος μὴ τότε κατεγράψατο τὰ ἔπη, μέγας ἂν ᾦν κίνδυνος μὴ πολλὰ ἐντιθεῖτο ψευδῇ (ἐς αὐτά<sup>2</sup>). 3. ἐσαεὶ τοίνυν τῷ Πεισιστράτῳ εἰσόμεθα χάριν τῆς ἐπιμελείας ἥπερ ξυνέλεξε τὰ ἔπη. 4. εἰ γὰρ παρήμεν τῇ ἑορτῇ ἐκείνῃ ἐν Δήλῳ ἀγομένη· μάλα γὰρ ἂν ἠδόμεθα. 5. καὶ ὕστερον διὰ πολλῶν ἐτῶν πολλοὶ τε ἄλλοι καὶ οἱ Ἴωνες ἅπαντες ξυνήεσαν ἐς τὴν Δήλον ἵνα ἀκούοιεν τῶν βαρβάρων. 6. ὥστε εἰ περίοις περὶ τὰς Ἑλληνικὰς πόλεις εὐρίσκοις ἂν πολλοὺς οἴους τε ὄντας ἄδειν ἀπὸ στόματος τῆς τε Ἰλιάδος καὶ τῆς Ὀδυσσεύς βαρβάρων μακράς. 7. ἴθι τοίνυν καὶ ἀκουσον αὐτῶν.

<sup>1</sup> For this meaning of δῆ see p. 9 and footnote.

<sup>2</sup> This phrase is correct but really not needed.



## EXERCISE CXXVIII

(a) *Pres. Subj.*: *Act.* νικῶ, νικᾷς κτλ. *Pass.* νικῶμαι, νικᾶμαι κτλ. *Act.* ἀξιοῶ, ἀξιοῖς κτλ. *Pass.* ἀξιοῦμαι, ἀξιοῖται κτλ. *Mid. (Dep.)* πειρῶμαι, πειρᾶμαι κτλ. *Mid.* καταδουλόμαι, καταδουλοῖται κτλ.

(b) *Pres. Opt.*: *Act.* νικῶην, νικᾷης κτλ. *Pass.* ἀξιοίμην, ἀξιοίτο κτλ.

(c) O that I might try! O that I might enslave! O that they may deem worthy! We are conquering (or 'let us conquer'). O that we may conquer! He is deeming worthy (or 'thou art being deemed worthy'). O that they may liberate! They were stirred up, they hastened. They were coming up to help. They were trying. O that they may try! Let them try (or 'they are trying'). We will never make trial of slavery. You will never escape. This shall never happen. He certainly will not jeer (3 sg. 1st aor. subj. act.; or 'do not jeer', as in (d) *infra* and footnote 2). Do not fall (2 sg. fut. indic. dep.; or 'he certainly will not fall', 3 sg. 2nd aor. subj. act.).

(d) οὐ μήποτε ἡμῖν ἐπιθῶνται. τοῦτο δὲ κακοῦς οὐ μήποτε ποιήσῃ ἀμείνους. οὐ μὴ παύσωμαι μαρθάνων καινά. οὐ μὴ σκώψῃ.<sup>2</sup> οὐ μὴ περιμενεῖς.

## EXERCISE CXXIX

Fighting as champions for the Greeks at Marathon the Athenians laid low the might of the gold-wearing Medes.

(a) Yes, I should be very willing indeed to tell you (*lit.* 'tell you willingly') about the battle at Marathon; it would, however, be tedious if I were to try to explain why the Medes (for so the Athenians called the Persians)

<sup>1</sup> The form may, of course, be also 3 sg. pres. subj. act. or 2 sg. pres. subj. mid. But, standing alone, these cannot be translated.

<sup>2</sup> Note that the Fut. of σκώπτω is always the Mid. Dep. σκώψομαι.

invaded Greece. So I will relate the most important points briefly. After the death, you must know, both of Cyrus, who conquering Croesus subjected the Ionians also together with the Lydians, and of Cambyses his son, who subdued the Egyptians, Darius became king<sup>1</sup> of the Persians. But in the time of Darius the Athenians besides others of the Greeks helped the Ionians in their revolt from the Persians, in the hope that they might perhaps free them. Darius therefore being angered said: 'I will never forget the Athenians, and that they may not trouble me again, I will march against them and I will make all the Greeks subject to me.'

(b) He resolved therefore to reinstate in the tyranny Hippias, the son of Peisistratus, who had been banished a few years before by the Athenians. Accordingly he equipped a huge armament and summoned Hippias to him and embarked him and his followers on board ship. Thus in the year 490 B.C. the Persians started against Athens; and the general assented to Hippias when he urged (him) to encamp on the plain of Marathon and fight there.

## EXERCISE CXXX

1. οἱ δὲ Ἀθηναῖοι ἐπεμψαν Φειδιππίδην τὸν κήρυκα ἐς Σπάρτην αἰτοῦντα τοὺς Λακεδαιμονίους βοηθεῖν σφίσιν ἐπὶ τοὺς Πέρσας. 2. εἰ τοίνυν μήπω ἀνέγνωσ τὴν φῶδην τὴν ὑπὸ τῶν ἡμετέρων ποιητῶν τινὸς ξυντεθείσαν περὶ τοῦ Φειδιππίδου τοῦδε, (σκόπει, pp. 144 f.) ὅπως ἀναγνώσῃ αὐτήν. 3. καὶ τρέχοντι αὐτῷ φανεῖς ὁ Πᾶν "οὐ μὴ ἐπιλάβωμαι" ἔφη "τῶν Ἀθηναίων, βοηθεῖν αὐτοῖς". 4. καὶ δευτεραίος ἀφίκετο ἐς Σπάρτην ὁ Φειδιππίδης. 5. οἱ δὲ Λακεδαιμόνιοι οὐκ ἔφασαν δύνασθαι πορεύεσθαι, τῆς σελήνης δὴ οὕτω πεπληρωμένης. 6. ἐν δὲ τούτῳ ἡγουμένου τοῦ Ἰππίου οἱ Πέρσαι ἀποβάντες ἐς τὸ Μαραθῶνιον πέδιον ἐστρατοπεδεύοντο ἐν αὐτῷ ὡς ἐπιτηδείῳ ὄντι τοῖς ἱππεῦσιν (or τῇ ἵππῳ).

<sup>1</sup> For ἐβασίλευσε became king see p. 70, footnote.



7. ὅμως δὲ ἐν αὐτῇ τῇ μάχῃ, ὥς γε δοκεῖ, οὐδὲν ἐχρῶντο τοῖς ἰππεῦσιν. 8. τέλος δὲ ἤδη νικησάντων τῶν Ἀθηναίων ἀφίκοντο οἱ Λακεδαιμόνιοι χιλίους διακοσίους σταδίους πορευθέντες ἐν τρισὶν ἡμέραις. 9. καὶ ἐχώρησαν τότε ἐς τὴν Μαραθῶνα ἵνα ἴδοιεν τοὺς τεθνηκότας τῶν Περσῶν καὶ ἰδόντες αὐτοὺς καὶ ἐπαινέσαντες τοὺς Ἀθηναίους ὥς ἀνδρείους γενομένους ἐπανήλθον οἴκαδε.

## EXERCISE CXXXI

(a) 1. If he had seen the boys doing wrong, he would have beaten them. 2. He will continue to hate (*lit.* 'hating'), not merely any one (*lit.* 'not merely if any one') who may do him some injustice, but any one whom he may have suspected of being better than himself. 3. If you stay with me, I will surrender to you both the lands and everything else which I promised. 4. If you choose war, come here no longer without arms. 5. If it were necessary to do wrong or to be wronged, I should choose rather to be wronged than to do wrong. 6. They would have escaped (*or* 'turned to flight'), if they had sailed out of the harbour immediately. 7. Even if this man were to give us gifts, he would never persuade us. 8. If there are altars, there are also gods; well, but there are altars, and so there are gods. What do you say to that?

(b) 1. εἰάν τις κλέψῃ ταῦτα, κολασθήσεται. 2. εἴ τις πίοι ἐκείνου τοῦ πώματος, ἀποθάνοι ἂν δήπου. 3. εἰ γὰρ ἀργύριον ἔδωκας αὐτῷ, ἐπεισας ἂν (αὐτόν). 4. εἰ δὲ ἤδει τοὺς πολίτας ὕβριν ἀποδείξαντας, ἐζημίου ἂν αὐτοὺς ἤδη. 5. εἰ τοίνυν προθυμοῖο ἰατρὸς γενέσθαι, τί δράσεις ἂν; 6. ἴσως ἂν θανμάζοις εἰ εἵποιμι ὅτι βούλομαι<sup>1</sup> σὲ μᾶλλον τὰ ἐπιτήδεια ἔχειν ἢ αὐτός (*cf.*

<sup>1</sup> The English 'I wished' may be either oblique for 'I now wish' (*Gr.* βούλομαι, § 320) after 'I were to say' treated as a Past tense, or for 'I wished on that previous occasion' (*Gr.* ἐβούλημην) if 'I were to say' is treated as a mild Future. Unhappily both constructions are correct in English, which, as so often, is ambiguous in a sentence standing alone without any context.

DEIGMA, p. 104, footnote). 7. εἰάν ἐκφύγω ἐκ τοῦ δεσμοτήριου, παραβῆσομαι τοὺς νόμους. 8. εἰ γὰρ ὁ Δημοσθένης μὴ ἀνθίστατο, ἤδη ἂν ἐκράτουν τῆς Ἑλλάδος οἱ Μακεδόνες.

## EXERCISE CXXXII

If a man at any time goes to Greece (and indeed you will soon be able, if you prefer, to make the journey by land and not merely by sea), he is, of course, eager above all to see (with his own eyes, *κατ-*) Marathon and the island of Salamis. And if you should perchance wish to know where Miltiades stood or where Hippias lost one of his teeth by coughing violently, you would no doubt find a guide who for (*lit.* 'having received') three obols would be ready to show you (these spots). Yes, and if you go up on to the mound in the middle of the plain and stand amidst the asphodels and aloes beneath which lie the bravest of the Athenians, a hundred and ninety-two in all, who were killed in the battle with Callimachus the polemarch and Cynegirus the brother of Aeschylus, the thought (*lit.* 'remembrance') of that battle will, I am sure, come into your mind. For in front (of you) lie in a circle the hills from which the Athenians and the Plataeans ran to battle with the Persians when they saw them (*or* 'realised that they were') beginning to embark on their ships—for they were going away in order to sail round Sunium and in the absence of the army seize the city—and behind (you) the sea into which the Persians were driven when fleeing to the ships in the hope of being saved, while the Greeks continually pursued and struck them with spears (which) by now (were) stained with blood.

That day therefore has rightly been counted the beginning of the Greeks' pre-eminence amongst the nations; and so with good reason the poet Simonides wrote this epigram on the dead:

These men crowning their own beloved land with renown unquenchable, spread over themselves death's



dark-blue cloud; nor in death are they dead; since their valour brings them glory from above and raises them up again from the house of Hades.

## EXERCISE CXXXIII

1. ἔτος δὲ ἦν τετρακοσιοστὸν καὶ ἐνενηκοστὸν πρὸ τοῦ γενέσθαι τὸν Χριστόν, ὅτε ἡγουμένου τοῦ Μιλτιάδου ξὺν (i. e. 'with the addition of') χιλίοις Πλαταιεῦσιν ἐν Μαραθῶνι ἐνίκησαν τοὺς Πέρσας οἱ Ἀθηναῖοι. 2. τῶν δὲ Μήδων ἑξακισχίλιοι δὴ καὶ τετρακόσιοι (οἱ ἐς ἑξακισχίλιους δὴ καὶ τετρακοσίους) ἀπέθανον ἐν τῇ μάχῃ τῇδε. 3. νῦν δὲ ἀσφόδελοι φύονται καὶ ἀλόαι ἐπὶ τοῦ σωροῦ ὑφ' οὗ κεῖται τὰ ὅσῃ τὰ τῶν Ἀθηναίων. 4. εἰάν δὲ βούληται τις τὸ Μαραθῶνιον πέδιον κατιδεῖν, ἀναβαίνει ἐπὶ τὸν σωρὸν τοῦτον. 5. πάρεστι γὰρ ἐνθὲνδε καθορᾶν τὰ τε ὄρη καὶ τὴν θάλασσαν. 6. καὶ κατὰ μὲν τὸ μέσον τὸ πρῶτον ἐκράτουν οἱ Πέρσαι, τὰ δὲ κέρα ἑκάτερα ἐνίκων οἱ Ἕλληνες καὶ ἐλάσαντες τοὺς πολεμίους ἐς τὰς λίμνας καὶ ἐς τὴν θάλασσαν καὶ ἔπειτα ἐπιστρέψαντες, ἐς χεῖρας ἦλθον τοῖς κατὰ τὸ μέσον. 7. τότε δὴ εἴ πη φεύγοιεν ἐς τὰς ναῦς οἱ Μῆδοι, οἱ Ἕλληνες ἐπειρῶντο κωλύειν αὐτούς. 8. ὁμῶς δὲ οἱ πολλοὶ τῶν Περσῶν ἐσώθησαν καὶ περιέπλευσαν τὸ Σούνιον εἰ πῶς εὕροιεν ἀφυλάκτους τὰς Ἀθήνας. 9. ἔφθασαν δὲ οἱ Ἀθηναῖοι ἀφικόμενοι ὥστε οἱ Πέρσαι φοβούμενοι δὴ τὸ δεύτερον μάχεσθαι τοῖς νικῶσιν (οἱ τοῖς σφᾶς νίκησασιν) ἐπ' οἴκου ἀπέπλευσαν μετανοήσαντες ἤδη.

## EXERCISE CXXXIV

(a) And third (of them) did Democritus make a beginning of battle, when the Greeks met the Medes beside Salamis at sea; and five ships of the foemen he took, and a sixth, a Dorian ship, seized by barbarian hand he rescued.

(b) The saviours of spacious Hellas made offering of

this (statue), having delivered her cities from hated slavery.

(c) But ten years (*lit.* 'in the tenth year') after the battle at Marathon, the barbarians came again with that mighty armament intending to reduce Greece to slavery. For after the death of Darius, Xerxes succeeded to the Persian empire; and he persuaded the Carthaginians also to attack the Greeks in Sicily. And with this great danger threatening (them), the Syracusans led the Greeks of (*lit.* 'in') Sicily, while the Lacedaemonians led those of the mainland; for the Lacedaemonians in fact surpassed (the rest) in power at that time; and whenever the common cause of Greece was in need, they used to take the lead and the rest used to follow them. While at the same time the Athenians, being persuaded by Themistocles, resolved to abandon their city and, having dismantled (their homes), went on board their ships. It was in this way then that the Greeks all together repulsed the barbarian (—for whenever the same dangers threatened them all, they were ready to toil together). When therefore, after bridging the Hellespont and marching through Thrace and Macedonia, Xerxes at last came to Greece, the Greeks first endeavoured to resist the Great King<sup>1</sup> at Thermopylae and (by sea) close to (the promontory of) Artemisium, and afterwards, when they had failed there, they were all drawn up (in battle order) at Salamis, the Athenians having abandoned the city itself.

## EXERCISE CXXXV

1. πρῶτον μὲν οὖν τοῖς Ἕλλησι ἐς χεῖρας ἦλθον οἱ Πέρσαι ἐν τε Θερμοπύλαις κατὰ γῆν καὶ πρὸς Ἀρτεμισίῳ κατὰ θάλασσαν. 2. καὶ δὴ καὶ ἐν Θερμοπύλαις παντὶ τῷ στρατεύματι τῶν Μήδων Λακε-

<sup>1</sup> ὁ βασιλεὺς the king (of any given place), βασιλεὺς the king of Persia, or, as he was often called, the Great King. The title descended into Attic unchanged from the days when the Demonstrative Pron. δ had not yet been developed into what we call 'the Definite Article'.



δαιμόνιοι ἐς τριακοσίους καὶ Πελοποννήσιοι ἐς τετρακισχίλους ἡγουμένον τοῦ Λεωνίδου πολλὰς ἤναντιοῦντο ἡμέρας καὶ ὁπότε ἐκείνων ἐπιθεῖντο οἱ βέλτιστοι, ἀπέωσαντο. 3. τέλος δὲ προδότης τις ἀπέδειξε τῷ Ξέρξῃ ἀτραπὸν ἄλλην τινὰ περὶ τὰ ὄρη· ἐτι δὲ καὶ τότε ἐν τῇ χώρᾳ μένοντες οἱ Λακεδαιμόνιοι ἀπέθανον ἅπαντες. 4. ἐν γὰρ τοῖς Λακεδαιμονίοις εἴ τις τὴν τάξιν λίποι ἦν<sup>1</sup> ἐτάχθη, δειλὸς ἐνομίζετο, οὐδ' ἐτι ἐδύνατο ἀπώσασθαι τὴν αἰσχύνην. 5. μετὰ δὲ ταῦτα ἀνεκομίσθη καὶ τὸ Ἑλληνικὸν ναυτικὸν ὡς ἐπαμυνοῦν τοῖς παραθαλασσίους τῶν Πελοποννησίων· καὶ πεισθέντες ὑπὸ τῶν Ἀθηναίων ἔσχον ἐς τὴν Σαλαμίνα (or ὠρμουν ἐν τῇ Σαλαμῖνι, or ἐπέστησαν (intrans.) τοῦ πλοῦ κατὰ τὴν Σαλαμίνα). 6. ἐπιόντων γὰρ τῶν Περσῶν ἐπὶ τὴν Ἀττικὴν οἱ Ἀθηναῖοι ἐμαντεύσαντο ἐν Δελφοῖς· ἡ δὲ Πυθίᾳ ἔχρησε τὸ ξύλινον τεῖχος ἀνάλωτον ἔσεσθαι. 7. οἱ μὲν οὖν τῶν Ἀθηναίων "ἐὰν τὴν Ἀκρόπολιν" ἔφασαν "τειχίσωμεν ξύλοις, αὐτοὶ σωθῆσόμεθα". ὁ δὲ Θεμιστοκλῆς τὰς ναῦς εἶναι τὰ ξύλινα τεῖχη. 8. καὶ δὴ καὶ οἱ Ἀθηναῖοι ὑπ' αὐτοῦ πεισθέντες ἐς τε τὴν Τροιζήνα (better Τροζήνα) καὶ τὴν Αἰγίνα καὶ τὴν Σαλαμίνα ἀποστείλαντες τὰ τε τέκνα καὶ τὰς γυναῖκας, ἔπειτα ἐσέβησαν αὐτοὶ ἐς τὰς ναῦς.

## EXERCISE CXXXVI

And, according to Herodotus at least, the Peloponnesians resolved to withdraw from there, so that Themistocles, being at a loss what to do, at last sent a servant to the barbarian generals as though he were forsooth willing on his part (αὐτός) to surrender the Athenian ships; and the servant, having come thither in a boat, spoke to the generals as follows: 'The Athenian commander sent me without the knowledge of the other Greeks—for it so happens that he favours the cause of the Great King and wishes rather your cause to succeed than that of the Greeks—to declare this to you: "The

<sup>1</sup> Cognate accusative.

Greeks in great<sup>1</sup> fear are deliberating flight, and now it is in your hands to achieve one of the very finest successes, if you do not suffer them to escape; for they neither agree one with another, nor will they resist you any longer, but when you attack them, you will see them fighting with their ships against one another, those who favour your cause against those who do not (lit. 'both those who . . . and those who . . .'). For in some such words as these Herodotus relates the message.

At day-break therefore, not waiting now till the Greeks should try to get out, Xerxes sent round his ships into the straits of Salamis, while he himself took his seat on a lofty throne beneath the mountain called Aegaleos opposite Salamis ready to receive (lit. 'as about to receive, intending to receive') those of the Greeks who should, forsooth, surrender.

## EXERCISE CXXXVII

1. ἀκούσαντες οὖν οἱ Ἕλληνες τὰς Ἀθήνας ὑπὸ τῶν Περσῶν κατειλημμένᾳς ἐτι καὶ μᾶλλον ἀποδρᾶναι ἐπεθύμουν ἐκ τοῦ χωρίου ἐν ᾧ ἦσαν, ἐπικινδύνου δὴ ὄντος. 2. "εἰ γὰρ νικῶμεθα" ἔφασαν "ἐν Σαλαμῖνι, ποῖ δυναίμεθ' ἂν καταφυγεῖν;" 3. ὁ δὲ Θεμιστοκλῆς ὠτρύνεν αὐτοὺς μένειν· "ἡ γὰρ Πελοπόννησος" ἔφη "ῥᾶον οἷα τ' ἐστὶ φυλάσσεσθαι, ἐὰν αὐτοῦ μαχώμεθα· καὶ δὴ καὶ ἐὰν μένωμεν αὐτοῦ ἕως ἂν ἡμῖν ἐπιθῶνται οἱ πολέμιοι, πολλῷ ἐσόμεθα ἀσφαλέστεροι. ἐσπλευσῶν γὰρ τῶν νεῶν αὐτῶν (or better ἐσπλεύουσᾶς γὰρ τὰς ναῦς αὐτῶν, or ἕως γὰρ ἐσπλεύουσιν αἱ νῆες αὐτῶν) κατ' ὀλίγᾳς δυνησόμεθα νικᾶν, εἰ δὲ ναυμαχοῖμεν ἐν τῷ πελάγει, ῥᾶδιως ἂν ἡμῶν κρατοῖεν τὸν ἀριθμὸν ἡμῶν πολλῷ δὴ πλείους ὄντες." 4. τοῖς δ' οὖν στρατηγοῖς τοῖς τῶν Πελοποννησίων οὐκ ἐδόκει περιμένειν ἕως ἂν ἐπιθῶνται (or better ἐμβάλωσιν) οἱ Πέρσαι. 5. τότε δὴ ὁ Θεμιστοκλῆς ἀγγελὸν τινα ἐπεμψεν ὡς τὸν Ξέρξην

<sup>1</sup> More lit. (κατα-) 'complete, out and out, abject'.



τάδε φράσσοντα· "ὅποσοι ἂν δὴ τῶν Ἑλλήνων τὰ ὑμέτερα φρονῶσιν ἐνδῶσουσι σοί, εὖ ἴσθι, ἐπειδὴν ἐφίῃς τὰς σᾶς ναῦς ἐς τὰ στενά." 6. ἐκέλευεν οὖν βασιλεὺς τοὺς ναυάρχους ἐγκυκλοῦσθαι τοὺς Ἑλληνας· οἱ δὲ ἀκούσαντες ὡς περιειλημμένοι εἰσίν, ἔμενον ἕως ἂν ἐπέλθωσιν οἱ Πέρσαι τὸν μὲν ἕτερον ἔσπλουν φυλάσσοντες οἱ Ἀθηναῖοι, τὸν δὲ ἕτερον οἱ Κορίνθιοι.<sup>1</sup>

### REVISION-EXERCISE CXXXVIII

(a) 1. The more there may have been gathered into the city, the more quickly will the provisions fail. 2. The people (always) expels those of the strangers whom they perceive to be cowardly. 3. How then would you know of this matter in which you are utterly inexperienced? 4. But there are always spies who disclose to the others whatever they see. 5. The Thracians go on a campaign for pay whenever any one asks them, because they are (*lit.* 'on account of being') warlike as well as poor. 6. I used to give (or 'I offered') as much as any other man ever gave yet. 7. And whatever (booty) anywhere I myself saw to be fine, I used to distribute among the army in presents to the most deserving. 8. Those men will fear us more when they hear this. 9. Whenever the allies revolted from the Athenians, they generally entered on the war unprepared.

(b) 1. ὅποταν ἐκεῖνό μ' ἐρωτᾷς, ἀεὶ ἀπορῶ ὃ τι ἀποκρίνωμαι. 2. ὅποτε ὅδε ὁ γέρον ἐσέλθοι ἐς τὴν ἐκκλησίαν, ἀνίσταντο ἅπαντες. 3. ὁ δὲ ὠφέλει ἐκείνους οὐς ἴδοι ἀποροῦντας. 4. βουλευόμεθα ὅπως αὐτοῖς βοηθῶμεν ὅταν δέη. 5. ἐλθὼν οὖν μένε παρ' ἡμῖν ὅταν

<sup>1</sup> The Gen. Abs. would be possible here; but Greek writers, esp. Thucydides, generally prefer to represent by Apposition two parts of a group of people which has been made the subject of the main verb, when they are mentioned separately; thus here οἱ Ἀθηναῖοι . . . οἱ Κορίνθιοι are in what is sometimes called 'partitive apposition' to οἱ δὲ at the beginning.

δύνη. 6. ἡ δὲ δῶρα ἐδίδου τοσοῦτοις ὅσους ἐπαινέσειεν οὗτος. 7. καὶ ὅσους ἂν ἴδῃ ἐθέλοντας ἀνθίστασθαι (or better ἀπαντᾶν, 'to go to face') τῷ κινδύνῳ τοσοῦτους τιμᾷ. 8. ὅποτε ἔλθοιεν, ἐξενίζοντο ἐντῖμοι (or μετὰ τιμῆς) ἐν ταῖς πλείσταις τῶν Ἑλληνικῶν πόλεων. 9. καὶ ξυστρατεύμεθα σοὶ καὶ ξυνεψόμεθα ὅποι ἂν ἡγῇ.

(c) 1. And this I did so long as I was away from the land. 2. Since Demosthenes did not seem likely to persuade either the generals or the soldiers, he held his peace until an impulse seized the soldiers themselves in their leisure to fortify the position. 3. We will make a truce with the enemy until the envoys return. 4. The other soldiers struck and pelted him until they compelled him to take his shield and march. 5. But until the Athenians come, he would himself, he said, furnish the Persians with food and wine. 6. I would gladly remain with you, until the horsemen have returned.

(d) 1. καὶ ἐστῶτες ἐν τῇ στοᾷ διελεγόμεθα ἔστε ὁμολογήσαμεν (§ 198) ἀλλήλοις. 2. οὐκ ἠθέλομεν ἐξιέναι ἕως ἂν καταδύῃ (or ἕως καταδυοί) ὁ ἥλιος. 3. τὸν λόφον οὖν καταλαβόντες φυλάσσετε ἕως ἂν αὐτὸς ἔλθῃ. 4. ἐν ὅσῳ γὰρ σὺ πάρεῖ, οὐδὲν φοβούμεθα. 5. ἕως ὃ στρατηγὸς παρῇν αὐτός, οὐδὲν ἐστασίαζον. 6. ὅσον δ' ἂν ζῶ χρόνον, οὐ μήποτε σοὶ παύσωμαι πιστεύων. 7. τὸν δὲ στρατιώτην ἐπαιὼν μέχρι οὐ ἠνάγκασαν αὐτὸν πορεύεσθαι.

### EXERCISE CXXXIX

Now therefore, directly the Phoenicians began to enter the straits—for Phoenicians furnished the majority of Xerxes' ships—the Greeks suddenly raised a cry:

'And fear was in (the hearts of) all the barbarians, foiled of their intent; for not as for flight did the Greeks chant then a solemn paean but in their battle-onset with high-hearted courage. And with its blare the trumpet kindled all their ranks. And straightway at the (boat-



swain's) signal with the even beat of plashing oar they smote the brine of the deep, and swiftly were they all right plain to see. First in good order the right wing duly led the way, and then came forth the entire armament to attack, and one could hear in unison a great cry (arise), "On, Sons of the Greeks, on! Free your country, free your children and your wives, and the<sup>1</sup> abodes of your fathers' gods and your fathers' tombs; now the struggle is for the sake of all".

So writes Aeschylus, who was himself present in the battle; and there were present also of the Athenians all who cared to be thought men and to take a share themselves in the work, not to stand onlookers at what others did.

## EXERCISE CXXXIX (A)

υ - | υ - | υ || - | υ - | υ - | υ -  
 υ - φόβος δὲ πασι βαρβάροις παρῆν  
 - - | υ - | υ - | υ || - | υ - | υ -  
 γνώμης ἀποσφαλεῖσιν· οὐ γὰρ ὥς φυγῇ  
 - - | υ - | - || - | υ - | - - | υ υ  
 παιᾶν' ἐφύμνουν σεμνὸν Ἑλλήνες τότε  
 - - | υ - | - - | υ || - | - - | υ -  
 ἀλλ' ἐς μάχην ὀρμῶντες εὐψυχῶ θράσει.  
 - - | υ - | - || - | υ - | υ - | υ υ  
 5 σάλπιγξ δ' αὖτῃ πάντ' ἐκεῖν' ἐπέφλεγεν·  
 - - | υ - | - || υ υ | υ - | υ - | υ -  
 εὐθὺς δὲ κώπης ροθιάδος ξυνεμβολῇ  
 υ - | υ - | - - υ υ | υ ||<sup>2</sup> - | υ - | υ υ  
 ἔπαισαν ἄλμην βρύχιον ἐκ κελεύσματος,  
 υ - | υ - | υ || - | υ - | υ - | υ -  
 θοῶς δὲ πάντες ἦσαν ἐκφανεῖς ἰδεῖν·

<sup>1</sup> The Article is often omitted by the Attic poets, following the usage of the Homeric poems, which were written before the Article had been developed; cf. pp. 35, 93, footnotes.

<sup>2</sup> The chief caesura is after βρύχιον. The pause before it is alighter, cf. v. 9.

υ - | υ - | - - | υ || - | - - | υ υ  
 τὸ δεξιὸν μὲν πρῶτον εὐτάκτως κέρας  
 - - | υ - | - || - | υ - | υ - | υ υ  
 10 ἡγείτο κόσμῳ, δεύτερον δ' ὁ πᾶς στόλος  
 υ - | υ - | - || - | υ - | υ - | υ -  
 ἐπεξεχώρει, καὶ παρῆν ὁμοῦ κλύειν  
 - - | υ - | - || - | υ - | - - | υ υ  
 πολλὴν βοήν· "ὦ παῖδες Ἑλλήνων, ἴτε,  
 υ - | υ - | υ υ | υ ||<sup>1</sup> υ - | υ - | υ υ  
 ἐλευθεροῦτε πατρίδ', ἐλευθεροῦτε δὲ  
 - - | υ - | - || - | υ - | - - | υ -  
 παῖδας, γυναῖκας, θεῶν τε πατρώων ἔδη,  
 - - | υ υ υ || - | υ - | - - | υ -  
 15 θήκας τε προγόνων· νῦν ὑπὲρ πάντων ἀγών."

## EXERCISE CXL

(a) 1. I did not know before I asked this that you stood in no need of peace. 2. And about the same time in the course of the spring, before the corn was ripe, the Peloponnesians and their allies, assembling together, invaded Attica. 3. Not even the older men do we see taking their seats before the magistrates have entered. 4. I will neither eat nor drink anything until you have destroyed him. 5. Before all the ships even reached the shore the allies came to help. 6. He bought the corn for ten drachmae and sold it for thirteen. 7. He refused to carry his arms until his fellow-soldiers beat him.

(b) 1. ὁμῶς δ' οὐκ ἐπαύσαντο πρὶν καθεῖλον παντελῶς τὸ τεῖχος. 2. ἀλλὰ πρὶν καὶ καθίσεσθαι αὐτούς, οἱ πολῖται πολλὰ ἤρχοντο ἑρωτᾶν. 3. ἅπαντες δὲ ἀπέδρασαν πρὶν καὶ κατιδεῖν τὰ τῶν πολεμίων πρόσωπα. 4. οἱ δὲ Θηβαῖοι πολεμικῶς εἶχον πρὸς ὑμᾶς καὶ πρὶν γενέσθαι τὰ πάροντα. 5. οἱ δὲ Λακεδαιμόνιοι κατέσχον

<sup>1</sup> An elision at the end of the third foot is equivalent to a caesura in the fourth; in this verse, the voice would stop less before πατρίδ' than after it.



ἐς τὴν Κέρκυραν πρὶν ἐπιβοηθῆσαι τὰς ναῦς τὰς τῶν Ἀθηναίων (or τὰς Ἀττικὰς). 6. ἀλλ' οὐ ξυλλέξομεν στρατεύμα πρὶν ἂν αἰσθώμεθα ὑμῶν κινδυνεύοντων. 7. καὶ ἡνείχετο ἀνδρείως μέχρι οὗ ἐλέχθη τὰ πάντα. 8. εἰάν τοίνυν ἀποδρᾷς πρὶν ἐμὲ κελεῦειν, τυπτήσω σε ὅταν ἀναλάβω.

## EXERCISE CXLI

(a) When the Persians, whom Xerxes had left behind in Greece on his retreat to Asia, had been defeated both on land and sea, the allies, assembled near Byzantium, were minded still to continue fighting and not to slacken their efforts until the Persians had been expelled<sup>1</sup> from both the islands and the coast-towns. And for this purpose they handed over the leadership to the Athenians, especially because (*lit.* 'both for other reasons and because') they suspected the Lacedaemonians since they had suffered many wrongs at their hands. In this way, then, was established the Delian League, as it was called—for in the island of Delos, as you remember, the gathering of all the Ionians took place of old and (there) Peisistratus had established the five-yearly festival—and from the league the Athenian empire soon arose.

(b) Now on returning from Salamis to Athens at that time, the citizens found not only their homes burnt down but the temples also destroyed. So they formed these plans: first of all, in order that they might hold all (their possessions) in safety (*lit.* 'in safe estate or case'), on the advice of Themistocles they built walls surrounding the city—'for if', said he, 'the Spartans forbid us, I will myself contrive either to persuade them or at least (to secure) that they make no attack upon you before there has been time enough for you to complete the fortification'. And this is how the affair turned out.

<sup>1</sup> The explanation of the optative is given in *Deigma*, § 327.

<sup>2</sup> See *Deigma*, p. 272.

For Themistocles himself going to Sparta on the pretext of making an explanation of the work, continued (*lit.* 'did not cease') negotiating about the agreement until the walls had already become high, and the Lacedaemonians no longer ventured to hinder it, although they were very angry. And afterwards, again on the same man's advice, the Athenians built the wall round the Peiraeus.

## EXERCISE CXLII

(a) κατὰ ἐκείνον δὲ τὸν χρόνον ἀτείχιστον ἦν τὸ ἄστυ τῶν Ἀθηναίων διὰ τὰ παλαιὰ τεῖχη διέφθειρεν ὁ Πεισίστρατος πρὶν καταλαβεῖν τὰς Ἀθήνας τοὺς Πέρσας· ἐπινοοῦσιν οὖν πρὶν παθεῖν τι ἀνήκεστον, ὅπως κατὰ γῆν ἀσφαλῶς ἔχωσι, τειχίζειν τὸ ἄστυ. οἰκοδομούντων δὲ αὐτῶν τὰ τεῖχη ταῦτα οἱ Λακεδαιμόνιοι πυθόμενοι τότε παρὰ ἄλλων τε τῶν πρὸς Ἀθήνας πολεμικῶς ἐχόντων καὶ τῶν Κορινθίων ἐπέταξαν τοῖς Ἀθηναίοις παύσασθαι· οὐδέπω ἱκανοὶ ἦσαν οἱ Ἀθηναῖοι φανερώς γε ἀνθίστασθαι. ὁμῶς δὲ ἱκετεύουσι τοὺς Λακεδαιμονίους μὴ κρίναι πρὶν ἂν ἀκούσωσι διὰ τί δεῖ σφᾶς τὴν πόλιν τειχίζειν καὶ λέγουσιν διὰ τὸ πρέσβεις ἐς τὴν Σπάρτην πέμψουσι περὶ τοῦ πράγματος.

(b) ὁ μὲν οὖν Θεμιστοκλῆς ἀφίκετο ἐς τὴν Λακεδαίμονα, οἱ δὲ ἄλλοι πρέσβεις ἐπὶ πολὺ ἔμενον Ἀθήνησι· καὶ ἐρωτῶσι τὸν Θεμιστοκλέα τοῖς Λακεδαιμονίοις περὶ τῆς πρεσβείας "οὐ δύναμαι" ἔφη "πρᾶσσειν οὐδὲν ἕως ἂν δεῦρο ἔλθωσιν οἱ ἄλλοι". οὕτως οὖν ᾠκοδομήθη τὰ τεῖχη· οἱ γὰρ Ἀθηναῖοι σπουδάζοντες ἡργάσαντο μέχρι οὗ ἱκανῶς ἐγένετο ὑψηλὰ τὰ τεῖχη ὥστε ἀνθίστασθαι πολεμίοις ὁμοιοῦν. οἱ δὲ Λακεδαιμόνιοι πρὸ τοῦ μὲν εὐνοῦστερον δέκειντο πρὸς τοὺς Ἀθηναίους, νῦν δὲ δι' ἐχθρας ἤδη ἦλθον αὐτοῖς καὶ μάλιστα τῷ Θεμιστοκλεῖ. καὶ ὕστερον ἐπὶ τοῦ Περικλέους οἱ Ἀθηναῖοι ἐπέισθησαν οἰκοδομῆσαι καὶ τὰ μακρὰ τεῖχη τὰ ἐς τὸν Πειραιᾶ.



## EXERCISE CXLIII

Now the Athenians, on returning to the city, did not deem it fit to restore again the ancient temples, although they were in part still preserved, but planned to rebuild them new and in every way more handsome; and further, when they had purified the Acropolis, they forbade any one who wished to live on it, because the spot was now sacred, but instead they dedicated it all to Athēna and other gods.

First then, at the private expense of Cimon the son of Miltiades (*lit.* 'with Cimon defraying the expense out of his private property'), they made the place level and built very strong walls round it; and for this purpose they used even the fragments both of the temples and of the statues which the Persians had either broken up or thrown down (*lit.* 'of which . . . some . . . others'), so that by a piece of good fortune even we possess many of these fragments recently discovered on the Acropolis. For example, they buried the statues of the Maidens as less beautiful and at that time looking old-fashioned. And next they summoned the best amongst the master-builders and sculptors and painters so that these, working together with one design, might make their buildings splendid and as worthy as possible both of the city and of the gods.

## EXERCISE CXLIV

τῶν δ' Ἀθημαίων οἱ μὲν τὰς ἑαυτῶν οἰκίᾱς κατεσκευάζοντο καὶ τοὺς τῶν θεῶν νεῶς· καὶ τοὺς δὴ οὐκ ἐξετέλεσαν πρὶν διηλθεῖ καὶ πολλὰ ἔτη· οἱ δὲ διετέλουν πολεμοῦντες τοῖς Πέρσαις ἡγουμένου τοῦ Πausανίου τοῦ Λακεδαιμονίου τοῦ ἐν Πλαταιαῖς νικήσαντος. ἐκείνος μέντοι μέγα τε ἐφρόνει πρὸς τοὺς ξυμμάχους καὶ τῶν Μήδων τὰς τε σκευὰς ἐνδύόμενος καὶ τοὺς τρόπους λαβὼν ξυνέπρᾶσεν αὐτοῖς. ἐπεὶ οὖν μετεπέμψαντο αὐτὸν οἱ Λακεδαιμόνιοι, ὅμως διετέλει ξυμ-

πράσσω βασιλεῖ ἐπιστολὰς διὰ δούλων πέμπων, τὸ δὲ τέλος ἀπέστειλεν Ἀργίλιον δυνάστην τῶν δούλων εἶχεν πιστότατον· ὃ δὲ ὑποπεύσας τι ἔλυσεν τὴν ἐπιστολὴν.

## EXERCISE CXLV

(a) But of all the temples it was most difficult to decide how they should best build the Erechtheum; for the building had to include many things which to the Athenians seemed most sacred of all, and to which a share of the space had to be allotted. For the Athenians would have acted irreverently if they had not included these. It is that 'strong house of Erechtheus' to which, you know, according to Homer, Athēna withdrew whenever she had rescued Odysseus from perils. And therefore even in the time of Pericles Athēna had one part of the house and Poseidōn the other part. Between them you will see the porch of the Caryatids; and near this was the tomb of Cecrops.

(b) 'But why,' perhaps some one will say, 'why did Poseidōn live there?' Because once upon a time Poseidōn and Athēna contended for the possession of Attica (*lit.* '(about) whose (of the two) Attica should be')—you might have seen this contest sculptured in the pediment of the Parthenōn—and the story is something like this. In the contest, you must know, Poseidōn, as purposing to give the Athenians the greatest of gifts, by striking the earth with his trident caused a horse to leap forth and a spring of salt-water called 'the sea-water (spring)'; while Athēna caused an olive-tree to grow from the earth as being a greater gift. These then the gods staked as pledges of their goodwill, when they strove for the mastery of the land.

Now the barbarians who invaded the country with Xerxes burnt down this olive-tree together with the rest of the house; yet on the second day, according to Herodotus, certain of the Athenians, being bidden by the King of Persia to make sacrifice—for he was afraid that



the gods might become wroth with him, as suffering hunger—when these Athenians went up into the temple, they saw a shoot grown out of the stump of the olive.

And if you are in doubt about these stories you will see, when you go to Athens, the mark of the trident still clear in the rock and the spring of salt-water; but naturally, you will not see with your eyes the olive-tree, but you will find Athens herself flourishing once more in the prime of youth and reputation.

## EXERCISE CXLVI

κατανοήσας οὖν τὸν Πausανίαν ἐπιτάξαντα θάνατον αὐτῷ ὁ Ἀργίλιος ἐπανήλθε τὰς ἐπιστολάς φέρων παρὰ τοὺς ἐφόρους. οἱ δὲ εἶπον ὅτι αὐτῷ φευκτέον ἐστὶν ἐπὶ τὸ ἐν Ταϊνάρῳ ἱερὸν ὡς ἱκετεύοντι. ὁ μὲν οὖν τοῦτο ἐπέισθη· ἐλθόντος δὲ τοῦ Πausανίου καὶ ἐρωτῶντος διὰ τί καταπέφευγεν ἐκεῖσε, ἤκουσαν ἔφοροί τινες κεκαλυμμένοι πάντα τὰ λεγόμενα, πρῶτον μὲν τοῦ Ἀργιλίου αἰτιωμένου τὸν Πausανίαν ὅτι ἐαυτὸν οὕτως ἄδικα καίπερ αἰεὶ πιστὸν πεφύκτα πεποίηκεν—“εἰ γὰρ” ἔφη “ὡς βασιλέα ἦλθον, ἥδη ἂν ἐτεθνήκη”—ἔπειτα τοῦ Πausανίου ὁμολογοῦντος ἀδικῆσαι μὲν δώσειν δὲ αὐτῷ ἕαν ἀπὼν ἐκ τοῦ χωρίου ἐκείνου ποιῇ τὰ κελευόμενα ἄλλας ἐπιστολάς τινας βασιλέα αἰτούσας δοῦναι αὐτῷ μισθὸν μεγαλοπρεπῆ. μετὰ δὲ ταῦτα ἀπῆλθεν ὁ Πausανίας· οἱ δὲ ἔφοροι ἐβούλευσαν ξύλλαβειν αὐτὸν ἐς τὴν πόλιν ἐσιόντα. ὅμως δὲ πρὶν δύνασθαι αὐτοὺς τοῦτο δράσαι κατέφυγεν ἐς νεῶν τινα· ἐκεῖ μέντοι οὐ διὰ πολλοῦ ὡς ἀθλιώτατα λιμῷ ἀπέθανεν.

## EXERCISE CXLVII

(a) Thus then did the Athenians restore the temples; but the Parthenon was the crown of the whole work, on which the Athenians spent ungrudgingly, sparing neither art nor skill; for they had become very rich by means of the wars.

Yet it must not be said that only Cimon and Pericles, as leaders of the popular party, gave to the Acropolis this new beauty and fame; nor only Ictinus and Pheidias, as the craftsmen, but all the citizens also. For amongst their allies, those whom the Athenians found from time to time taking part unwillingly with them in the operations of war, they did not molest when they had agreed to pay tribute instead of ships; but the Athenians themselves, going on board the ships which they equipped from these payments<sup>1</sup> and enduring steadfastly the toil of wars, used ‘their bodies’—as the Corinthians once said—‘for the city’s sake as if they had no concern in them (*lit.* ‘as not their own’), but their intellect they use always most closely applied to achieving something for their city’.

(b) And indeed whatever money remained over every time after providing military equipment, and whatever they obtained from booty, they were free to spend for any purpose whatsoever, and rightly used it for the adornment of Athens. So clearly did it seem their duty to be zealous for the beauty of the city. Nor did anything hinder them from carrying out in deed what they had determined upon. But the Athenians prided themselves most on the Propylaea, through which one has to pass when ascending to the Parthenon. And concerning them Epameinondas, the Boeotian general, once expressly said in the Theban assembly these words: ‘If you are eager’, he said, ‘to put an end to the proud spirit of the Athenians, you must bring the Propylaea of their Acropolis to the entrance of the citadel of Thebes.’

And indeed nothing will prevent you from still seeing the fragments of them. For if you ever go as far as Athens, ‘gleaming and violet-crowned’, you will see the Parthenon itself and other most ancient buildings still standing, at which all men marvel as being most beautiful and perfect. But if not, in London at least

<sup>1</sup> δαπάνη is here ‘money for spending’ rather than ‘money spent’, as often.



you must see the marble statues from them; and then perhaps you will understand what Pericles means when he says that the entire city is the school of Hellas.

## EXERCISE CXLVIII

1. τῶν δὲ ξυμμάχων οὓς ἂν αἰὲ καταλάβωμεν (ἀπο-) κάμνοντας πολεμεῖν, τούτους ἔασομεν οἰκεῖν. 2. ταῦτα δὴ ἐστὶν οἰκοδομήματα ἐφ' οἷς ποτε μεγαλυνεῖσθε καὶ μάλα. 3. εἰπέ δὴ μοι διαρρήδην ὃ τι εἴργε μὴ μετέχειν τοῦ πολέμου τοῦδε τὴν πόλιν ὑμῶν. 4. ὃ τι ἂν βουλευσῆτε (οἱ γνῶτε) ὑμεῖς, τοῦτο ἄσμενοι ἔργῳ ἐκτελοῦμεν. 5. καὶ ὃ τι ἀπὸ λείας εὐροίμεθα, ἐξδὲν ἀπονέμειν τοῦτο τοῖς στρατιώταις, ξὺν δίκῃ ἐχρώμεθα πρὸς τὸ αὐξάνειν τὸ ναυτικόν.

## REVISION-EXERCISE CXLIX

(a) ἡ δὲ ἡγεμονία αὕτη τῶν Ἀθηναίων καίπερ μεγαλοπρεπὴς οὖσα, οὐκ ἔμενε πολλὰ ἔτη. ἀναγνώσῃ γὰρ ποτε ἐν τῇ τοῦ Θουκυδίδου ξυγγραφῇ πῶς ἤρχετο ἀπόλλυσθαι. τῶν γὰρ δὴ ξυμμάχων τῶν Ἀθηναίων ἐνιοὶ ἐπειρῶντο ἀποστήναι τῆς ξυμμαχίας, καὶ ἐν ἔτει τῷ πρὸ τοῦ γενέσθαι τὸν Χρῆστον τετρακοσιοστῷ καὶ τριᾷκοστῷ καὶ πρώτῳ οἱ Πελοποννήσιοι ξυνέστησαν πᾶσας τὰς πόλεις ἐπὶ ταῖς Ἀθήναις ὅσαι δὴ φθονερῶς ἔχοιεν πρὸς τὴν ἀρχὴν αὐτῶν. ἀλλ' οὐδὲν προύχῳ αὐτοῖς πρὶν ἀπέθανεν ὁ Περικλῆς. ἔπειτα δὲ πολλῶν τῶν προύχόντων τῶν Ἀθηναίων τελευτησάντων ὑπὸ τοῦ λοιμοῦ ἦσαν οἱ τινες, κατέχοντες τὴν ἐκκλησίαν, ἔπειθον τοὺς πολίτας τοὺς τε ξυμμάχους ἀδικεῖν καὶ πράγμασιν ἐπικινδύνους ἐπιχειρεῖν, ἄλλως τε καὶ στρατεῖαν ἀποστέλλοντας ἐς τὴν Σικελίαν ὡς βοηθήσοντας πόλεσι τισιν οὐ μεγάλας ἐς ἐχθρὰν τοῖς Συρακοσίοις ἐν τῷ τότε ἐλθούσαις.

(b) ἐκεῖ δὲ ἀθλιώτατα δὴ ἀπώλετο πᾶς ὁ στόλος τῶν

Ἀθηναίων οὗτος ἴσως δ' ἂν, ὡς εἰκός, εὖ ἔπραξαν εἰ μὴ ὑπὸ προστατῶν τινῶν τοῦ δήμου ἐπείσθησαν Ἀλκιβιάδου τοῦ στρατηγοῦ τοῦ τῶν τότε ἀρίστου καταγνῶναι, αὐτοῦ ἄποντος, νεᾶνιου εὐγενοῦς τε καὶ πλουσίου, ψευδῇ τινὰ ὡς εἰκὸς αἰτίαν. δυναταὶ δὲ γε οὖσαι καὶ μετὰ τὴν ξυμφορὰν ταύτην ἔτι ἀνθίστασθαι αἱ Ἀθηναίαι ἔτη τινὰ τοῖς πολεμίοις, κατὰ μικρὸν ὅμως τὸ μὲν αὐταὶ στασιάζουσιν τὸ δὲ τῶν Περσῶν τοῖς πολεμίοις βοηθούτων ἐγγίνοντο ἀσθενέστεραι. ὥστε δέκα ὕστερον ἐνιαυτοῖς τῷ ἐβδόμῳ καὶ εἰκοστῷ ἔτει τοῦ πολέμου ἐνέδοσαν αἱ Ἀθηναίαι τοῖς Πελοποννησίοις στρατηγούντος τοῦ Λυσάνδρου Λακεδαιμονίου.

## EXERCISE CL

1. (a) To this the Athenians replied, 'We will send envoys to you to discuss what you say'.

2. (a) 'For in this way', he said, 'both the island will be hostile (ground) to the Athenians and the mainland also, as affording no landing. . . . Nor will they have (a base) starting from which they will take help to their own men; but we, without a sea-fight and without risk, shall in all likelihood force the place into capitulation, since there is no food in it and it has been seized with small preparations made.'

1. (b) To this the Athenians replied that they would send envoys to them to discuss what they said.

2. (b) For in this way both the island would be hostile (ground) to the Athenians and the mainland also, as affording no landing. . . . Nor would they have (a base) starting from which they would take help to their own men; but they themselves, without a sea-fight and without risk, would in all likelihood force the place into capitulation, since there was no food in it and it had been seized with small preparations made.



## EXERCISE CLI

(a) *after* ἔφη:—τὸν ἄνδρα μένειν. τοὺς ἄνδρας μεμενηκέναι. τὴν γυναῖκα μενεῖν. οὐδένα εἰδέναι. ἅπαντας εἴσεσθαι. τὸν ἑαυτοῦ φίλον ἀπεληλυθέναι. αὐτὸς μετὰ τῶν ἄλλων (οἱ φίλων) ὠφεληκέναι τοὺς ξυμμάχους (οἱ βεβοηθηκέναι τοῖς ξυμμάχοις). ἐκείνους πολιορκεῖν τὴν πόλιν τῶν σφετέρων φίλων. αὐτὸς μὲν ἀπελεύσεσθαι,<sup>1</sup> ἐκείνους δὲ μενεῖν.

(b) *after* εἶπεν ὅτι:—ὁ ἀνὴρ μένει. οἱ ἄνδρες μεμενηκᾶσιν. ἡ γυνὴ μενεῖ. οὐδεὶς οἶδεν. ἅπαντες εἴσονται. ὁ ἑαυτοῦ φίλος ἀπελήλυθεν. ὠφελήκᾶσι τοὺς ξυμμάχους (οἱ βεβοηθήκᾶσι τοῖς ξυμμάχοις). πολιορκοῦσι τὴν πόλιν τῶν σφετέρων φίλων. αὐτὸς μὲν ἀπεισιν, ἐκείνους δὲ μενεῖ.

## EXERCISE CLII

(a) 1. εἰ δὲ τόδε ἦν ἀληθές, ἐκείνος ψεύστης ἦν. 2. ἐγὼ δὲ ἐπανελθοίμι ἄν, εἰ σὺ πράξειας τοῦτο. 3. ἐπειδὴν σὺ ἀπέλθης, ἡμεῖς μενοῦμεν. 4. ἐγὼ δὲ ἐπανήλθον ἄν, εἰ σὺ ἔπραξας τοῦτο. 5. ἔὰν κελεύω αὐτὸν ἀπιέναι, ἀπεισιν. 6. ὁπότεν ἔλθῃτε, δεξόμεθα ὑμᾶς. 7. ὁπότε κελεύοιμι, ἐκουσίως ἦειν.

(b) (i) *after* ἔφη:—1. εἰ τόδε ἦν ἀληθές, ἐκείνους ψεύστην εἶναι. 2. αὐτὸς ἐπανελθεῖν ἄν, εἰ πράξειεν ἐκείνους τοῦτο. 3. ἐπειδὴν ἀπέλθῃ ἐκείνους, αὐτοὶ μενεῖν. 4. αὐτὸς ἐπανελθεῖν ἄν, εἰ ἔπραξεν ἐκείνους τοῦτο. 5. ἔὰν κελεύῃ αὐτὸν ἀπιέναι, ἀπελεύσεσθαι<sup>1</sup> αὐτόν. 6. ὁπότεν ἔλθωσιν, αὐτοὶ δέξεσθαι. 7. ὁπότε κελεύοι, ἐκουσίως ἶναι αὐτόν.

(ii) *after* εἶπεν ὅτι:—1. εἰ τόδε ἦν ἀληθές, ἐκείνους ψεύστης ἦν. 2. αὐτὸς ἐπανελθοίμι ἄν, εἰ πράξειεν ἐκείνους τοῦτο. 3. ἐπειδὴν ἀπέλθῃ ἐκείνους, αὐτοὶ μενοῦσιν. 4. αὐτὸς ἐπανήλθεν ἄν, εἰ ἔπραξεν ἐκείνους τοῦτο. 5. ἔὰν κελεύῃ αὐτὸν ἀπιέναι, ἀπεισιν. 6. ὁπότεν ἔλθωσιν, αὐτοὶ δέξονται. 7. ὁπότε κελεύοι, ἐκείνους ἐκουσίως ἦειν.

<sup>1</sup> *Deigma*, § 266, REMARK.

## EXERCISE CLIII

Now when Lysander was deliberating what was to be the fate of the Athenians, the Thebans and Corinthians, who were brutal and high-handed, advised him utterly to destroy the city and enslave the Athenians themselves. But later, when the generals were met together at an after-dinner party, a flute-player happened to begin a recital of those lines of Euripides in which the chorus addresses Electra, when she is in exile from her home and has been humiliated by her own mother:

'O daughter of Agamemnon, Electra,  
I am come' to (this) thy dwelling in the wild.'

And at this the Spartan generals were greatly affected (*lit.* 'troubled in their thoughts'); for they compared the fate of Electra with the disaster of the Athenians; and they reflected how heartless a deed they would commit, worthy of barbarians, and what a great city, with what a record of great deeds in the greatest dangers of the Greeks, they were about to wipe out from the midst of the Greek world. Nevertheless they did raze to the ground the Long Walls to the music of girls playing flutes; and they burnt the ships save twelve, declaring forsooth that that day was the beginning of liberty for Greece.

## EXERCISE CLIV

(a) οὕτω μὲν οὖν οἱ Ἀθηναῖοι ἐσώθησαν διότι ἅπαντες οἱ Ἕλληνες, εἰδότες ὅσα μὲν γράψειαν οἱ μεγάλοι ποιηταὶ τῶν Ἀθηνῶν, ὅσα δὲ ποιήσειαν οἱ μεγάλοι ἄνδρες, ἐς τοσοῦτον ἠδοῦντο τὴν πόλιν. καὶ δὴ καὶ ἔτεσιν ὕστερον ὀγδοήκοντα ἔτι κακίω ἐκινδύνευε πᾶσχειν ἡ πόλις: ὑπὸ γὰρ Δημοσθένους τοῦ ῥήτορος πεισθεῖσα ἀνθιστήκει τῷ κράτει τῶν τῶν Μακεδόνων. νομιζόντων γὰρ δὴ τῶν Ἀθηναίων τοὺς Μακεδονίαν οἰκοῦντας

<sup>1</sup> See p. 86, footnote, and p. 27, footnote 1.



Ἕλληνας σχεδὸν τι βαρβάρους εἶναι, ὁμῶς ὁ Φίλιππος ὁ βασιλεὺς αὐτῶν ξυνεπιλαβόμενος τῶν πρᾶγματων τῶν Ἑλληνικῶν πόλεων περιεποιήσατο τὴν ἡγεμονίαν τῆς Ἑλλάδος.

(b) ἀποθανόντος δὲ αὐτοῦ τῷ τριακωσιοστῷ καὶ τριακοστῷ καὶ ἑκτῷ ἔτει πρὸ τοῦ τὸν Χριστὸν γενέσθαι ὁ υἱὸς αὐτοῦ Ἀλέξανδρος ὁ μέγας, ὅσπερ ὑπὸ τοῦ φιλοσόφου Ἀριστοτέλους ἐπαιδεύθη ἐν Πέλλῃ, οὐ μόνον ἀκέραιον κατέσχε τὴν τοῦ πατρὸς ἀρχήν, ἀλλὰ καὶ ταῖς τε θαυμασταῖς στρατείαις καὶ τοῖς πολέμοις πρῶτον μὲν τοὺς Ἰλλυρίους καὶ τοὺς Ἕλληνας ἅπαντας κατεστρέψατο, ἔπειτα τοὺς τε Αἰγυπτίους καὶ πάντα τὰ ἔθνη ὅσα ᾤκει ἐν τῇ Ἀσίᾳ μέχρι τῶν πέντε ποταμῶν ἐκείνων τῆς Ἰνδίας. ὁ δὲ ἐπειδὴ πρὶν ἐς τὴν Ἀσίαν πορεύεσθαι ἔτει τῷ τριακωσιοστῷ καὶ τριακοστῷ καὶ πέμπτῳ πρὸ τοῦ γενέσθαι τὸν Χριστόν, ἐς τὴν Ἑλλάδα ἐσέβαλε, τὰς μὲν Θήβας ἐξήλειψε μόνων φειδόμενος τῶν τὰ τῶν Μακεδόνων φρονούντων καὶ τῶν ἱερέων καὶ τῶν Πινδαριδῶν, τοῖς δὲ Ἀθηναίοις ἐχρῆτο ἐπικεικῶς καὶ ὑπέλιπεν αὐτοῖς μέρος τι οὐ σμικρὸν τῆς ἐλευθερίας.

## EXERCISE CLV

(a) 1. εἶμι. 2. ἔρχεσθε. 3. οὐκ ἄπεισιν<sup>1</sup>. 4. χρὴ αὐτὸν εἰδέναι ταῦτα. 5. οὐδεὶς ἤκουσε ταῦτα. 6. ὁ ἀδελφός μου ἐρεῖ τὸ πᾶν. 7. οὐκ ἐπιλελήσμεθα. 8. ἔάν σὺ ἴης, καὶ ἐγὼ εἶμι. 9. ἐπειδὴ ἔλθοι, ἀπῆα (or, if only one occasion is meant, ἐπειδὴ ἀφίκετο, ἀπῆλθον). 10. εἰ βούλονται, ἰαίην ἄν. 11. εἰ ἐβουλήθησαν, ἀπῆλθον ἄν.

(b) (i) *after* εἶπεν ὅτι without alteration of Mood (or Tense):—1. εἶσιν. 2. ἔρχονται ἐκεῖνοι. 3. οὐκ ἄπεισιν. 4. χρὴ αὐτὸν εἰδέναι ταῦτα. 5. οὐδεὶς ἤκουσε ταῦτα. 6. ὁ ἑαυτοῦ ἀδελφὸς ἐρεῖ τὸ πᾶν. 7. οὐκ ἐπιλελησμένοι εἰσίν. 8. ἔάν ἐκεῖνος ἴη, καὶ αὐτὸς εἶσι. 9. ἐπειδὴ ἔλθοι (ἀφίκετο—see above), αὐτὸς ἀπῆειν (ἀπῆλθον

<sup>1</sup> Lit. 'they are not absent'.

—see above). 10. εἰ βούλονται, αὐτὸς ἴοι ἄν. 11. εἰ ἐβουλήθησαν, αὐτὸς ἀπῆλθεν ἄν.

(ii) *after* εἶπεν ὅτι with alteration of Mood:—1. ἐλεύσοιτο<sup>1</sup> 2. ἴοιεν ἐκεῖνοι. 3. οὐκ ἄπειν. 4. χρεῖη αὐτὸν εἰδέναι ταῦτα. 5. οὐδεὶς ἀκούσειε ταῦτα. 6. ὁ ἑαυτοῦ ἀδελφὸς ἐρεῖ τὸ πᾶν. 7. οὐκ ἐπιλελησμένοι εἶεν. 8. εἰ ἐκεῖνος ἐλεύσοιτο, καὶ αὐτὸς ἐλεύσοιτο. 9. ἐπειδὴ ἔλθοι, ἀπῖοι αὐτός (or ἀφίκετο, ἀπέλθοι—see above). 10. εἰ βούλονται, αὐτὸς ἴοι ἄν. 11. εἰ ἐβουλήθησαν, αὐτὸς ἀπῆλθεν ἄν.

## EXERCISE CLVI

1. (a) 'If you go with us with ships and a land-force at the same time, you will easily get possession of Zacynthus and Cephallenia, and the circumnavigation of the Peloponnesus will no longer be open to the Athenians in the same way; and there is a prospect of taking Naupactus also.'

2. (a) But Lamachus said, 'We must sail against Syracuse and give battle<sup>2</sup> as soon as possible close to the city, while they are still unprepared and above all things amazed. For every army is most terrible at the first; but if it delays before making an appearance, people take courage and are more inclined even

1. (b) They said that if they went with them with ships and a land-force at the same time, they would easily get possession of Zacynthus and Cephallenia, and the circumnavigation of the Peloponnesus would no longer be open to the Athenians in the same way; and there was a prospect of taking Naupactus also.

2. (b) But Lamachus said that they must sail against Syracuse and give battle as soon as possible close to the city, while they were still unprepared and above all things amazed. For every army was most terrible at the first; but if it delayed before making an appearance, people took courage and were more inclined even

<sup>1</sup> Deigma, § 266, REMARK.

<sup>2</sup> μάχην ποιεῖσθαι (mid.) = μάχεσθαι. So often with other nouns (e.g. πείραν, στρατείαν, ὕρκον).



to despise it at sight. But if *we* fall upon them suddenly, while they *are* still very timidly expecting *us*, *we* should almost certainly be victorious and terrify them in every way both by *our* appearance—for *we* should look like an immense force now—and by the expectation of what they *will* have to undergo; and especially (we should terrify them) by the imminent danger of battle.'

3. (a) The Lacedaemonians for their part said, 'Do not fortify your city but rather join us in pulling down the city-walls of those (living) outside the Peloponnesus, since the barbarians, if they invaded us another time, would not then be able to start from any stronghold as a base of operations, as at present (they could) from Thebes. And the Peloponnesus is large enough for all, both as a place for retreat and as a base of operations.'

to despise it at sight. But if *they* fell upon them suddenly, while they *were* still very timidly expecting *them*, *they* would almost certainly be victorious and terrify them in every way both by *their* appearance—for *they* would look like an immense force now—and by the expectation of what they *would* have to undergo; and especially (would they terrify them) by the imminent danger of battle.

3. (b) And they demanded that *they* should not fortify *their* city but *should* rather join *them* in pulling down the city-walls of those (living) outside the Peloponnesus, since the barbarians, if they invaded *them* another time, would not then be able to start from any stronghold as a base of operations, as at that present moment (they could) from Thebes. And, so they declared, the Peloponnesus *was* large enough for all, both as a place for retreat and as a base of operations.

### EXERCISE CLVII

Now when Pericles the son of Xanthippus, being general of the Athenians with nine others, realised that

the invasion was sure to take place, he suspected that Archidamus, since he *was* his friend, might, from a desire to do *him* a private favour, leave *his* lands unravaged. So he addressed the Athenians in the assembly, (declaring) that though Archidamus *was* his friend, yet their friendship *had* certainly<sup>1</sup> not been formed with a view to the injury of the city; and if it should prove (*ἄρα*) that the enemy *did* not lay waste *his* lands, *he* *surrendered* them to be public property, so that *there* (*could*) be no suspicion of *him* on that ground. But he advised *them* both to make preparation for the war and to bring inside their property from the fields, and *not* to go out to battle, but to come into the city and to guard it and to fit out their fleet in which *they* were strong, and to keep everything that concerned *their* alliance well in hand; declaring that *their* strength came from<sup>2</sup> the income of these sums of money; and most successes *were* won in war by wise judgement and abundant resources.

(a) ὑποτοπῶ δὴ, ὦ ἄνδρες Ἀθηναῖοι, μὴ Ἀρχιδάμους, ἅτε ξένος ὢν, ἰδίᾳ βουλόμενος χαρίσασθαι, τοὺς ἀγροὺς μου παραλίπη καὶ μὴ δηώσῃ. Ἀρχιδάμος μὲν οὖν ἐμοὶ ξένος ἐστίν, οὐ μέντοι ἐπὶ κακῷ γε τῆς πόλεως ἐγένετο· τοὺς δὲ ἀγροὺς τοὺς ἐμοὺς ἦν ἄρα μὴ δηώσωσιν οἱ πολέμιοι, ἀφήμι<sup>3</sup> αὐτὰ δημόσια εἶναι ὥστε μηδεμίαν μοι ὑποψίαν κατὰ ταῦτα γιγνέσθαι. ἀλλὰ παρασκευάζεσθέ τε (ὑμεῖς) ἐς τὸν πόλεμον καὶ τὰ ἐκ τῶν ἀγρῶν ἐσκομίζεσθε, μηδὲ ἐς μάχην ἐπέξτε ἀλλὰ τὴν πόλιν ἐσελθόντες φυλάσσετε, καὶ τὸ ναυτικὸν ἥπερ ἰσχύομεν ἐξαρτύεσθε, τὰ τε τῶν συμμάχων διὰ χειρὸς ἔχετε. ἡ γὰρ ἰσχύς

<sup>1</sup> This adverb in English is put before the 'not', but in Greek the γε can be attached to the ἐπὶ κακῷ 'for the injury at any rate', 'for any such purpose as the injury'. Pericles means that he had always hoped that his friendship with Archidamus would be an advantage to Athens.

<sup>2</sup> ἀπό governs τῆς προσόδου which in its turn governs τούτων τῶν χρημάτων. This is the regular Thucydidean order when one Genitive depends on another which is the object of a preposition.

<sup>3</sup> The time referred to, of course, is future; ἀφήμι 'I renounce' is equivalent to φημι δάσκειν 'I declare that I will give'.



ἔμιν ἀπὸ τούτων ἐστὶ τῶν χρημάτων τῆς προσόδου, τὰ δὲ πολλὰ τοῦ πολέμου γνώμη καὶ χρημάτων περισσὴ κρατεῖται.<sup>1</sup>

(b) I suspect indeed, O Athenians, that Archidamus, being a friend (*lit.* 'guest-friend') of mine, may, from a desire to do me a private favour, pass by my lands and not lay them waste. Archidamus is my friend; nevertheless that (friendship) has certainly not been formed<sup>2</sup> with a view to anything like the injury of the city; but if the enemy do not after all lay waste my lands I surrender them to be public property, so there can be (*lit.* 'is') no suspicion of me on that ground. But do you make preparation for the war and bring inside your property from the fields; do not go out to battle, but having come<sup>3</sup> into the city guard it. Fit out your fleet in which we are strong, and keep all that concerns your allies well in hand. Your strength comes from the income of these sums of money; and most successes are won in war by wise judgement and abundant resources.

## EXERCISE CLVIII

(a) You have already then realised that Athens was a second time saved from the greatest danger simply because her conquerors shrank on each occasion from destroying the city from which had risen so many of the greatest poets<sup>4</sup> and philosophers. And again even later, although Athens had long since entirely lost her political supremacy, she continued to be the school of (*lit.* 'offer an education to') the whole of the inhabited world, as in the days of Pericles she had been the school of Greece. Of this again a most striking example, and one which to us, perhaps, who have come after is the most valuable,

<sup>1</sup> In Greek even verbs which govern a dative or genitive case are often used in the passive.

<sup>2</sup> *Lit.* 'he did not become (my friend)'; cf. also p. 113, footnote 1.

<sup>3</sup> The *ptc.* here stands strictly for an imperative: 'come into the city and guard it.'

<sup>4</sup> Greek prefers to have *τε . . . καὶ* in connecting any pair of words, but in English 'both' is often too clumsy and must then be omitted.

was given by the Romans when they were taking up again in part, like heirs, the empire of Alexander. For then, if we may quote the words of Horace, the famous Roman poet, written much later,

'Captive Greece led her wild conqueror captive'.

(b) For after the death of Alexander at Babylon his generals, the Diadochi ('Successors') as they were called, apportioned amongst themselves his empire, and besides founding many other kingdoms, of which those in Egypt and in Syria became the most famous, set up a kingdom also in Greece itself. For over Greece the royal family of Macedonia (*lit.* 'those who held in succession the kingdom of Macedonia') generally held control. But about a hundred and fifty years after Alexander entered Athens, the then king of Macedon, who also was called Philip, went to war with the Romans and, being utterly defeated, was obliged to evacuate certain fortresses which he used to call the fetters of Greece; but the Romans handed these over to the Greeks themselves to destroy.

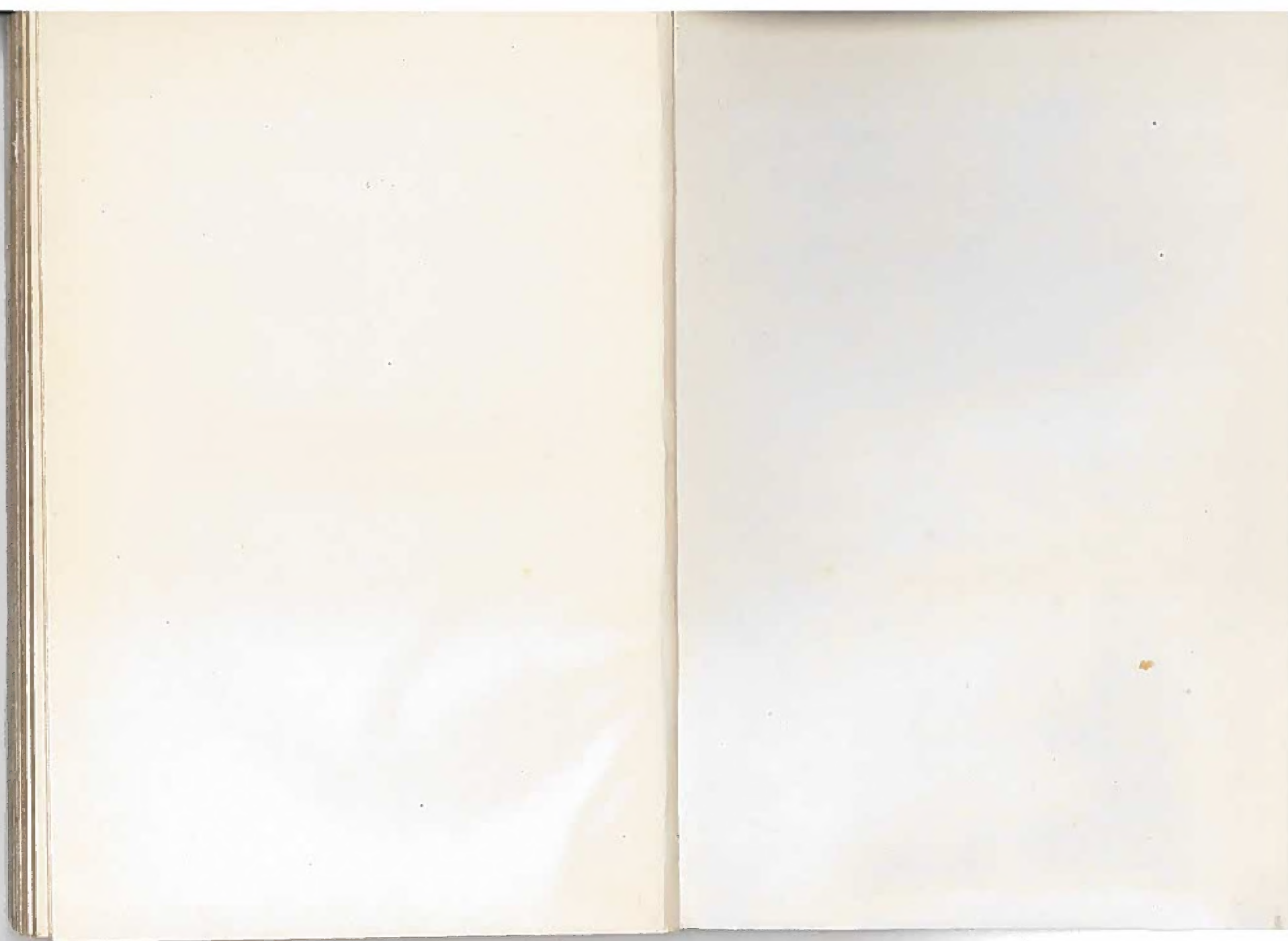
(c) For the Roman general, Titus Quinctius Flamininus, in 196 B.C., having become master of all the people in Greece, was present in person at the Isthmian games as president. Then it was that, as Plutarch writes, the herald, advancing before them all (*ἐς μέσον, in medium*), proclaimed that, 'The Roman Senate and Titus Quinctius, the consul, having vanquished in war king Philip and the Macedonians, leaves ungarrisoned, free, and untaxed, to enjoy the laws and customs of their fathers, the Corinthians and all the other Greeks who are subject to the Macedonians'. And he himself dedicating his shield to the Dioscūri, who were most honoured in Sparta, inscribed upon it these lines in the Doric dialect, as though thereby he laid claim to a glory greater than all else:

Hail! sons of Zeus that have delight in the swift driving of horses, hail! ye sons of Tyndareus, kings of Sparta! To you Titus of the line of Aeneas hath offered a supreme gift, having wrought freedom for the sons of the Greeks.



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# KEY TO DEIGMA

BY

C. F. WALTERS, M.A.

PROFESSOR OF CLASSICAL LITERATURE IN THE UNIVERSITY  
OF LONDON; FELLOW OF KING'S COLLEGE, LONDON

AND

R. S. CONWAY, Litt.D., F.B.A.

HULME PROFESSOR OF LATIN IN THE UNIVERSITY OF MANCHESTER  
HON. FELLOW OF CONVILLE AND CAIUS COLLEGE, CAMBRIDGE

LONDON

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